The Dhammapada

with introductory essays,
Pali text, English
translation & notes

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S. RADHAKRISHNAN

‘THIS translation of the *Dhammapada*, the most popular and influential book of the Buddhist canonical literature,’ says Dr Radhakrishnan, ‘is offered as a small contribution to world understanding.’

It is preceded by the Essay on *Gautama the Buddha* which Dr Radhakrishnan gave before the British Academy in 1938.

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WITH INTRODUCTORY ESSAYS
PĀLI TEXT
ENGLISH TRANSLATION
AND NOTES
BY

S. RADHAKRISHNAN

INDIAN BRANCH

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PREFACE

THE tree of civilization has its roots in spiritual values which most of us do not recognize. Without these roots the leaves would have fallen and left the tree a lifeless stump. In the history of civilization it has been the privilege of Asia to enrich the mind of the world with the noblest content of spiritual values. She has been brought into more or less direct contact with Europe—the Persian Empire, which included a part of India and Greece, the invasion of the East by Alexander, Aśoka's missions to the West, the Roman Empire, which extended over a part of Asia, the Moors in Spain, and the Crusades—and each time she has left her mark on Europe.

To-day there is a world-wide renaissance. We have come to recognize that it is either one world or none. The effort to build one world requires a closer understanding among the peoples of the world and their cultures. This translation of the *Dhammapada*, the most popular and influential book of the Buddhist canonical literature, is offered as a small contribution to world understanding. The central thesis of the book, that human conduct, righteous behaviour, reflection, and meditation are more important than vain speculations about the transcendent—has an appeal to the modern mind. Its teaching—to repress the instincts entirely is to generate neuroses; to give them full rein is also to end up in neuroses—is supported by modern psychology. Books so rich in significance as the *Dhammapada* require to be understood by each generation in relation to its own problems. The Introductory Essays and the notes may be found useful from this standpoint.

The second Introductory Essay on *Gautama the Buddha* is reprinted with the kind permission of the British Academy from the *Proceedings of the British Academy*, Volume XXIV, being the Annual Lecture on a Master Mind delivered on 28 June 1938.

I am deeply grateful to my friend Professor F. W. Thomas for his kindness in reading the proofs and making many valuable suggestions.

S. R.

April 1950

LIST OF ABBREVIATIONS

Bhagavadgītā.	*B.G.*
Buddhaghoṣa.	*B.*
Mahābhārata.	*M.B.*
Sanskrit.	Skt.
Upaniṣad.	*Up.*

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INTRODUCTION

I. THE *DHAMMAPADA*

THE *Dhammapada*, a part of the *Khuddaka Nikāya* of the *Sutta Piṭaka*, has in the Pāli version 423 verses divided into 26 chapters.[1] It is an anthology of Buddhist devotion and practice, which brings together verses in popular use or gathered from different sources. Though it may not contain the very words of the Buddha, it does embody the spirit of the Buddha's teaching, summoning men to a process of strenuous mental and moral effort. *Dhamma* is discipline, law, religion;[2] *pada* is path,[3] means (*upāya*), way (*magga*). *Dhammapada* is thus the path of virtue. *Pada* also means the base; *Dhammapada* is then the base or the foundation of religion. If *pada* is taken as a part of a verse, then *Dhammapada* means the utterances of religion. The Chinese translate *Dhammapada* as 'scriptural texts' since it contains passages from the various canonical books.

We cannot with any definiteness fix the date of the *Dhammapada* as that depends on the date of the Buddhist canon of which it forms a part. Buddhist tradition, with which Buddhaghoṣa agrees, holds that the Canon was settled at the First Council. Yuan Chwang's statement that the *Tipiṭaka* was written down at the end of the First Council under the orders of Kāśyapa shows the prevalent view in the seventh century A.D. The *Mahāvaṁśa* tells us that in the reign of King Vaṭṭagāmani (88 to 76 B.C.) 'the profoundly wise priests had theretofore orally[1] perpetuated the Pāli of the *Piṭakattaya* and its *Aṭṭhakathā* (commentary), but that at this period the priests, foreseeing the perdition of the people, assembled and, in order that the religion might endure for ages, recorded the same in books'.[2] The *Mahāvaṁśa* belongs to the fifth century A.D. (A.D. 459-77), though it is founded on an older *Aṭṭhakathā* which represents an unbroken line of Ceylonese tradition. The *Milindapañha*, which belongs to the beginning of the Christian era, mentions the *Dhammapada*. The *Kathāvatthu* contains many quotations from the *Dhammapada* as also from the *Mahāniddesa* and *Cullaniddesa*. In the *Tipiṭaka* itself no mention is made of the Third Council under Aśoka at Pāṭaliputra about 247 B.C. There are references to the First Council at Rājagṛha (477 B.C.) and the Second Council of Vaiśālī (377 B.C.). Evidently the Buddhist Canon as it has come down to us was closed after the Second Council and before the Third Council. As the Second Council was convened only to consider the ten deviations from the strict discipline of the earliest times for which *Vinaya Piṭaka* had no provision, the bulk of the *Vinaya Piṭaka* should have been completed before the Second Council at Vaiśālī. The verses of the *Dhammapada* were believed from very early times, that is, from the period of the First Council which settled the Canon, to have been utterances of the Buddha himself.[3]

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[1] There are Chinese and Tibetan versions of the *Dhammapada* which differ slightly from the Pāli text, though they all agree in substance. The Chinese version has 39 chapters while the Pāli has 26. In the former there are 8 chapters at the beginning, 4 at the end, and Chapter 33 in addition to those found in the Pāli version. Even in the chapters which are common to the Chinese and the Pāli versions there are 79 more verses in the Chinese than in the Pāli.

[2] *Dhamma* also means thing or form (see 279), or way of life (167).

[3] Cf. *appamādo amatapadam*, 21; vigilance is the path that leads to eternal life.

The Chinese attribute the work to Ārya Dharmatrāta, though it is difficult to find out his date.[4]

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[1] *mukhapāṭhena.* [2] *pottakesu likhāpayum* (*Mahāvaṁśa*, p. 37).

[3] Max Müller thinks that the writings commented on by Buddhaghoṣa date from the first century B.C., when Vaṭṭagāmani ordered the Sacred Canon to be reduced to writing (*S.B.E.*, vol. x (1881), p. xiv).

[4] Samuel Beal suggests that he lived about 70 B.C. See his *Dhammapada* (1902), p. 9.

The verses are generally connected with incidents in the life of the Buddha and illustrate the method of teaching adopted by him. In the Pāli commentary attributed to Buddhaghoṣa the meaning of the verses is explained by references to parables believed to have been used by the Buddha, not only a wise teacher but a compassionate friend of his fellow men, in preaching to the multitudes that came to hear him.

The commentary on the *Dhammapada* called *Dhammapada Aṭṭhakathā* is ascribed to Buddhaghoṣa, as is evident from the colophon. Buddhaghoṣa was a learned Brāhmin who was converted to Buddhism and flourished about A.D. 400. He wrote commentaries on each of the four great collections or Nikāyas. His greatest work is the *Visuddhimagga*. His is the greatest name in the history of Pāli Buddhist scholasticism, and naturally the authorship of the commentary on the *Dhammapada* was also attributed to him. But, as the language and the style of this commentary differ much from those of his well-known works, *Visuddhimagga*, the commentaries on the *Vinaya*, and the four greater *Nikāyas*, Buddhaghoṣa's authorship is not generally accepted.

II. GAUTAMA THE BUDDHA

In Gautama the Buddha we have a master mind from the East, second to none so far as the influence on the thought and life of the human race is concerned, and sacred to all as the founder of a religious tradition whose hold is hardly less wide and deep than any other. He belongs to the history of the world's thought, to the general inheritance of all cultivated men; for, judged by intellectual integrity, moral earnestness, and spiritual insight, he is undoubtedly one of the greatest figures in history.

I. *Life*

Though his historical character has been called in question,[1] there are few competent scholars, if any, at the present day who doubt that he was an historical person whose date can be fixed, whose life can be sketched at least in outline, and whose teachings on some of the essential problems of the philosophy of religion can be learnt with reasonable certainty. I cannot here enter into a detailed justification for holding that certain parts of the early Canonical literature contain the recollections of those who had seen and heard the Master.[2] It was a world in which writing was not much in use; so memories were more accurate and tenacious than is usual now. This is evident from the fact that a document of a much earlier date, the *Ṛg Veda*, has come down to us, preserved in men's memories, with fewer variant readings than many texts of later ages.[1] Though the Buddhist documents have undergone a good deal of editing in later times, the memorable sayings and deeds of the Founder can be learnt with moderate accuracy. The ornate supernatural elements and unhistorical narratives such as those about the marvels attending the birth of Gautama represent the reactions to his personality of his early followers, who were more devoted than discerning. There is, however, fundamental agreement between the Pāli Canon, the Ceylon Chronicles, and the Sanskrit works about the important events of his life, the picture of the world in which he moved, and the earliest form of his teaching. The stories of his childhood and youth have undoubtedly a mythical air, but there is no reason to distrust the traditional accounts of his lineage. He was born in the year 563 B.C.,[2] the son of Śuddhodana of the Kṣatriya clan known as Śākya of Kapilavastu, on the Nepalese border, one hundred miles north of Benares. The spot was afterwards marked by the emperor Aśoka with a column which is still standing.[3] His own name is Siddhārtha, Gautama being his family name. The priests who were present at his birth said that he would be an emperor (*cakravartin*) if he should consent to reign; he would become a Buddha, if he adopted the life of a wandering ascetic. Evidently the same individual could not be both an emperor and a Buddha, for renunciation of a worldly career was regarded as an indispensable preliminary for serious religion. We learn from the *Sutta Nipāta* the story of an aged seer named Asita who came to see the child, and more or less in the manner of Simeon prophesied the future greatness of the child, and wept at the thought that he himself would not live to see it and hear the new gospel. The mother died seven days after the birth of the child, and her sister Mahāprajāpatī, Śuddhodana's second wife, brought up the baby. In due course Gautama married his cousin Yaśodharā[1] and had a son Rāhula. The story that Gautama's father was particular that his son should be spared depressing experiences and that chance or the will of the gods set in his path an old man broken and decrepit, a sick man, a dead man, and a wandering ascetic, which last inspired him with the desire to seek in the religious life peace and serenity, indicates that Gautama was of a religious temperament and found the pleasures and ambitions of the world unsatisfying. The ideal of the mendicant life attracted him and we hear frequently in his discourses of the 'highest goal of the holy life for the sake of which clansmen leave their homes and go forth into homelessness'.[2] The efforts of his father to turn his mind to secular interests failed, and at the age of twenty-nine he left his home, put on the ascetic's garb, and started his career as a wandering seeker of truth. This was the great renunciation.[3] It is difficult for us in this secular age to realize the obsession of religion on the Indian mind and the ardours and agonies which it was willing to face for gaining the religious end.

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[1] See Émile Senart, *Essai sur la légende du Buddha* (1875).

[2] The tradition is that the *Dharma* and the *Vinaya* were rehearsed in a Council held immediately after the death of the Buddha and that a second Council was held a hundred years later at Vaiśālī, when the *Vinaya* was again recited and ten errors of discipline were condemned. According to the Ceylonese school, the Third Buddhist Council was held in the time of Aśoka, about 247 B.C. From the Bhābrū edict of Asoka, where seven passages which are identified with parts of the *Sutta Piṭaka* are cited for study by his co-religionists, it may be inferred that Buddhist texts of the type preserved in that book were in existence in Aśoka's time. In the inscriptions at Sāñchi, the terms *dhammakathika*, 'preacher of the Law', *peṭaki*, one who knows a Piṭaka, *sutātikinī*, one who knows a Suttanta, *pañcanekāyika*, one who knows the five Nikāyas, occur, and they indicate that Piṭakas, Dialogues, and the five Nikāyas were well known at the time. These inscriptions are admitted to be of the second century B.C. We may take it as fairly certain that the Canonical tradition was well established about the period of Aśoka. This fact is confirmed by the evidence of the Chinese translations and the discovery of Sanskrit texts answering to parts of the five Nikāyas. Within the Canon itself there are strata of varying dates and signs of much addition and alteration, though the whole of it is said to be the word or preaching of the Buddha, *buddhavacana* or *pravacana*. It is clear that there has been a floating tradition from the time of the Buddha himself.

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[1] Professor Macdonell writes: 'It appears that the kernel of Vedic tradition, as represented by the *Ṛg Veda*, has come down to us, with a high degree of fixity and remarkable care for verbal integrity, from a period which can hardly be less remote than 1000 B.C.' (*A History of Sanskrit Literature* (1900), pp. 46–7).

[2] Tradition is unanimous that he died in his eightieth year, and this date is assigned to 483 B.C. Vincent Smith thought that he died about 543 B.C. See *Journal of the Royal Asiatic Society*, 1918, p. 547; *Oxford History of India* (1923), p. 48.

[3] It bears an inscription: 'When King Devānāmpriya Priyadarśin [Aśoka's title in inscriptions] had been anointed twenty years, he came himself and worshipped this spot, because Buddha Śākyamuni was born here. . . . He caused a stone pillar to be set up (in order to show) that the Blessed one was born here' (Hultzsch, *Inscriptions of Aśoka* (1925), p. 164).

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[1] Other names are also mentioned, Bhaddakaccā, Gopā.

[2] Cf. the *Bṛhad-āraṇyaka Up.*: 'Knowing him, the *ātman*, the Brāhmins relinquish the desire for posterity, the desire for possessions, the desire for worldly prosperity and go forth as mendicants' (*bhikṣācaryāṁ caranti*) (iii. 5).

[3] In the later legend his separation from his wife becomes the theme of an affecting tale.

Gautama's search led him to become the disciple of the Brāhmin ascetics Ālāra Kālāma and Uddaka Rāmaputta, who instructed him in their own doctrine (*dharma*) and discipline (*vinaya*). He possibly learnt from them the need for belief, good conduct, and the practice of meditation, though the content of their teaching seemed to him unsound. The cure for the sorrows of the world was not to be found in the endless logomachies of the speculative thinkers. Determined to attain illumination by the practice of asceticism, he withdrew with five disciples to Uruvelā, 'a pleasant spot and a beautiful forest', soothing to the senses and stimulating to the mind. It is a general assumption in India that a holy life is led most easily in peaceful and beautiful landscapes which give a sense of repose and inspiration. Her temples and monasteries are on the banks of rivers or tops of hills, and all her emphasis on piety never made her forget the importance of scenery and climate for the effort of religion. In this beautiful site Gautama chose to devote himself to the severest forms of asceticism. Just as fire cannot be produced by friction from damp wood, but only from dry wood, seekers whose passions are not calmed, he thought, cannot attain enlightenment. He accordingly started a series of severe fasts, practised exercises of meditation, and inflicted on himself terrible austerities. Weakness of body brought on lassitude of spirit. Though often during this period he found himself at death's door, he got no glimpse of the riddle of life. He therefore decided that asceticism was not the way to enlightenment and tried to think out another way to it. He remembered how once in his youth he had an experience of mystic contemplation, and now tried to pursue that line. Legend tells us that, at this crisis, Gautama was assailed by Māra, the tempter, who sought in vain, by all manner of terrors and temptations, to shake him from his purpose. These indicate that his inner life was not undisturbed and continuous, and it was with a mental struggle that he broke away from old beliefs to try new methods. He persisted in his meditations[1] and passed through the four stages of contemplation culminating in pure self-possession and equanimity. He saw the whole universe as a system of law, composed of striving creatures, happy or unhappy, noble or mean, continually passing away from one form of existence and taking shape in another. In the last watch of the night 'ignorance was destroyed, knowledge had arisen . . . as I sat there, earnest, strenuous, resolute'. Gautama had attained *bodhi* or illumination and became the Buddha, the enlightened one.[2]

While the Buddha was hesitating whether he should attempt to proclaim his teaching, the Scriptures say that the deity Brahmā besought him to preach the truth. This means, perhaps, that, as he was debating within himself as to what he should do, he received a warning, somewhat similar to that delivered by the demon of Socrates, against withdrawal from life. He concludes that 'the doors of immortality are open. Let them that have ears to hear show faith', and starts on his ministry. He not merely preached, which is easy, but lived the kind of life which he taught that men should live. He adopted a mendicant missionary's life with all its dangers of poverty, unpopularity, and opposition. He converted in the first place the five disciples who had borne him company in the years of his asceticism, and in the deer park, 'where ascetics were allowed to dwell and animals might not be killed', at the modern Sārnāth, he preached his first sermon. Disciples began to flock to him. At the end of three months there were sixty, including the beloved Ānanda, the companion of all his wanderings. He said to them one day: 'Go now and wander for the gain of many, for the welfare of many, out of compassion for the world, for the good, for the gain and for the welfare of gods and men. Let not two of you go the same way. Preach the doctrine which is glorious in the beginning, glorious in the middle, and glorious in the end, in the spirit and in the letter: proclaim a consummate, perfect and pure life of holiness.' The Buddha himself travelled far and wide for forty-five years and gathered many followers. Brāhmins and monks, hermits and outcasts, noble ladies, and repentant sinners joined the community. Much of the Buddha's activity was concerned with the instruction of his disciples and the organization of the Order. In our times he would be taken for an intellectual. When we read his discourses we are impressed by his spirit of reason. His ethical path has for its first step right views, a rational outlook. He endeavours to brush aside all cobwebs that interfere with mankind's vision of itself and its destiny. He questions his hearers who appear full of wisdom, though really without it, challenges them to relate their empty words of vague piety to facts. It was a period when many professed to have direct knowledge of God. They tell us with assurance not only whether He is or is not but also what He thinks, wills, and does. The Buddha convicts many of them of putting on spiritual airs. In the *Tevijja Suṭta* he declares that the teachers who talk about Brahmā have not seen him face to face. They are like a man in love who cannot say who the lady is, or like one who builds a staircase without knowing where the palace is to be, or like one wishing to cross a river who should call the other side to come to him.[1] Many of us have the religious sense and disposition, but are not clear as to the object to which this sense is directed. Devotion, to be reasonable, must be founded on truth. The Buddha explains to them the significance of *brahmavihāra*, or dwelling with Brahmā, as a certain kind of meditation, a state of mind where love utterly free from hatred and malice obtains for all. It is not, of course, *nirvāṇa*, to which the eight-fold path is the means.

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[1] Cf. *Lalitavistara*:

ihāsane śuṣyatu me śarīraṁ
tvagasthimāṁsaṁ pralayaṁ ca yātu
aprāpya bodhiṁ bahukalpadurlabhāṁ
naivāsanāt kāyam etat caliṣyati.

[2] The name 'Buddha' is a title like Christ or Messiah, only it is not confined to one individual. On the site in Bodhgayā, where Gautama is said to have attained enlightenment, stands the Mahābodhi temple.

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[1] *Dīgha*, i. 235.

In view of the variety of counsel he advised his disciples to test by logic and life the different programmes submitted to them and not to accept anything out of regard for their authors. He did not make an exception of himself. He says: 'Accept not what you hear by report, accept not tradition: do not hastily conclude that "it must be so". Do not accept a statement on the ground that it is found in our books, nor on the supposition that "this is acceptable", nor because it is the saying of your teacher.'[1] With a touching solicitude he

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[1] 'This I have said to you, O Kālāmās, but you may accept it, not because it is a report, not because it is a tradition, not because it is so said in the past, not because it is given from the scripture, not for the sake of discussion, not for the sake of a particular method, not for the sake of careful consideration, not for the sake of forbearing with wrong views, not because it appears to be suitable, not because your preceptor is a recluse, but if you yourselves understand that this is so meritorious and blameless, and, when accepted, is for benefit and happiness, then you may accept it.' *iti kho kālāmā yaṁ taṁ avocumha — ettha tumhe kālāmā mā anussavena mā paramparāya mā itikirāyā vā mā piṭakasampādanena mā takkahetu mā nayahetu ākāra-paravitakkena mā jhānakkhantiyā ma bhavyarūpatāya mā samaṇo no garūti, yadā tumhe kālāmā attanā vā jāneyyātha — ime dhammā kusalā ime dhammā anavajjā ime dhammā viññupasaṭṭhā ime dhammā samattā samādinnā hitāya sukhāya saṁvattantiti atha tumhe kālāmā upasampajja vihareyyāthā ti — iti yaṁ taṁ vuttam idam etam paṭicca vuttam.* (*Aṅguttara*, iii. 653.) 'Would you then, mendicants, thus knowing, thus seeing, say thus, "Esteemed is our teacher (*satthā*) and out of esteem for the teacher we say thus"?' 'Not so, revered sir.' 'What you say, mendicants, is it not what you yourselves know, yourselves perceive, yourselves have comprehended?' 'It is so, revered sir.' *Mahātaṇhāsaṅkhaya Sutta.*

Cf. also: 'As the wise test gold by burning, cutting and rubbing it (on begs his followers not to be hampered in their thought by the prestige of his name. 'Such faith have I, Lord,' said Sāriputta, 'that methinks there never has been nor will be nor is now any other greater or wiser than the Blessed One.' 'Of course, Sāriputta,' is the reply, 'you have known all the Buddhas of the past?' 'No, Lord.' 'Well then, you know those of the future?' 'No, Lord.' 'Then at least you know me and have penetrated my mind thoroughly?' 'Not even that, Lord.' 'Then why, Sāriputta, are your words so grand and bold?' There is nothing esoteric about his teaching. He speaks with scorn of those who profess to have secret truths. 'O disciples, there are three to whom secrecy belongs and not openness. Who are they? Secrecy belongs to women, not openness; secrecy belongs to priestly wisdom, not openness; secrecy belongs to false doctrine, not openness. . . . The doctrines and the rules proclaimed by the perfect Buddha shine before all the world and not in secret,' Speaking to his disciple Ānanda shortly before his death, the Buddha says: 'I have preached the truth without making any distinction between exoteric and esoteric doctrine; for in respect of the truths Ānanda, the Tathāgata has no such thing as the closed fist of a teacher who keeps some things back.'[1] In many of his discourses he is represented as arguing with his interlocutors in a more or less Socratic manner, and persuading them insensibly to accept positions different from those from which they started. He would not let his adherents refuse the burden of spiritual liberty. They must not abandon the search for truth by accepting an authority. They must be free men able to be a light and a help to themselves. He continues: 'Be ye

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a piece of touchstone), so are you to accept my words after examining them and not merely out of regard for me.'

tāpāc chedāc ca nikaṣāt suvarṇam iva paṇḍitaiḥ
parīkṣya bhikṣavo grāhyaṁ madvaco na tu gauravāt.
(*Jñānasāra-samuccaya*, 31.)

[1] *Mahāparinibbāṇa Sutta*, 32.

as those who have the self as their light. Be ye as those who have the self as their refuge. Betake yourselves to no external refuge. Hold fast to the truth as to a refuge.'[1] The highest seat of authority is the voice of the spirit in us. There is little of what we call dogma in the Buddha's teaching. With a breadth of view rare in that age and not common in ours he refuses to stifle criticism. Intolerance seemed to him the greatest enemy of religion. Once he entered a public hall at Ambalaṭṭhikā and found some of his disciples talking of a Brāhmin who had just been accusing Gautama of impiety and finding fault with the Order of mendicants he had founded. 'Brethren', said Gautama, 'if others speak against me, or against my religion, or against the Order, there is no reason why you should be angry, discontented, or displeased with them. If you are so, you will not only bring yourselves into danger of spiritual loss, but you will not be able to judge whether what they say is correct or not correct'—a most enlightened sentiment, even after 2,500 years of energetic enlightenment. Doctrines are not more or less true simply because they happen to flatter or wound our prejudices. There was no paradox, however strange, no heresy, however extreme, that the Buddha was unwilling or afraid to consider. He was sure that the only way to meet the confusion and extravagance of the age was by patient sifting of opinions and by helping men to rebuild their lives on a foundation of reason. He denounced unfair criticism of other creeds. 'It is', he said, 'as a man who looks up and spits at heaven; the spittle does not soil the heaven, but comes back and defiles his own person.'

There was never an occasion when the Buddha flamed forth in anger, never an incident when an unkind word escaped his lips. He had vast tolerance for his kind. He thought of the world as ignorant rather than wicked, as unsatisfactory rather than rebellious. He met opposition with calm and confidence. There was no nervous irritability or fierce anger about him. His conduct was the perfect expression of courtesy and good feeling with a spice of irony in it. On one of his rounds he was repulsed by a householder with bitter words of abuse. He replied: 'Friend, if a householder sets food before a beggar, but the beggar refuses to accept the food, to whom does the food then belong?' The man replied: 'Why, to the householder of course.' The Buddha said: 'Then, if I refuse to accept your abuse and ill will, it returns to you, does it not? But I must go away the poorer because I have lost a friend.'[1] Conversion by compulsion was unknown to him. Practice, not belief, is the foundation of his system. He wished to create a temper and a habit. We are unhappy because of our foolish desires. To make ourselves happy all that is necessary is to make ourselves a new heart and see with new eyes. If we suppress evil thoughts and cultivate good ones, a bad unhappy mind can be made into a good happy one. The Buddha is not concerned with changes of creed. He sits by the sacred fire of a Brāhmin and gives a discourse on his views without denouncing his worship. When Siha the Jain becomes a Buddhist. he is required to give food and gifts as before to the Jain monks who frequent his house.[2] With a singular gentleness the Buddha presents his views and leaves the rest to the persuasive power of truth.

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[1] *attadīpa attasaraṇa, anaññasarana; dhammadīpa dhammasaraṇa* (*Mahāparinibbāna Sutta*, 33; see also 35).

The great hero of moral achievement is frequently called upon to decide trivial matters of monastic discipline. To found an organization is to come to terms with the world and concede to social needs. It is to provide a refuge for those who are not quite at home in the ordinary life of society. There were troubles within the Order. Gautama's cousin, Devadatta, wished to supersede him as the head of the Order and plotted against him, but he was forgiven. On one occasion the Buddha found a monk suffering from dysentery and lying in filth. He washed him and changed his bed with the help of his companion Ānanda and said to his disciples: 'Whoever, O monks, would nurse me should nurse the sick man.' There were no distinctions of caste in the Buddhist Order. 'Just as, O monks, the great rivers such as the Ganges, the Yamunā, Aciravatī, Sarabhū, and Māhī, when they fall into the ocean, lose their former names and clans and are known as the ocean, even so do the four castes of Kṣatriyas, Brāhmins, Vaiśyas, and Śūdras, when they have gone forth in the Doctrine and Discipline taught by the Tathāgata, from a home to a homeless life, lose their former names and clans (*nāmagotra*) and are known as ascetics.'[1] In his time women were not secluded in India, and he declared that they were quite capable of attaining sanctity and holiness. In the last year of his life he dined with the courtesan Ambapālī. But he had considerable hesitation in admitting women to the Order. 'How, Lord, are we to conduct ourselves with regard to womankind?' 'Don't see them, Ānanda.' 'But if we see them, what are we to do?' 'Abstain from speech.' 'But if they should speak to us, what are we to do?' 'Keep wide awake.' Ānanda was quite chivalrous, pleaded the cause of women for admission into the Order, and won the consent of the Master. It was the right course, but perhaps not quite expedient. 'If, Ānanda, women had not received permission to enter the Order, the pure religion would have lasted long, the good law would have stood fast a thousand years. But, since they have received that permission, it will now stand fast for only five hundred years.'[2] For a woman entry into the religious Order required the assent of the relatives, while man was, at least in theory, at his own disposal. But the rules of the Order were by no means final. The Buddha says: 'When I am gone, let the Order, if it should so wish, abolish all the lesser and minor precepts.'

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[1] *Majjhima*, 75.

[2] *Mahāvagga*, vi. 31. 11.

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[1] *Udāna*, v. 5; cf. *Muṇḍaka Up.*: 'Like as rivers flowing into the ocean disappear abandoning name and form (*nāmarūpa*), so he that knows, being freed from name and form, attains to the divine person beyond the beyond' (iii. 2. 8).

[2] *Mahāparinibbāṇa Sutta*, v. 23.

The story of his death is told with great pathos and simplicity in the *Mahāparinibbāṇa Sutta*. The Buddha was now eighty years old, worn out with toil and travel. At a village near the little town of Kusinagara, about 120 miles north-east of Benares, in 483 B.C., he passed away. The quiet end of the Buddha contrasts vividly with the martyr's deaths of Socrates and Jesus. All the three undermined, in different degrees, the orthodoxies of their time. As a matter of fact, the Buddha was more definitely opposed to Vedic orthodoxy and ceremonialism than was Socrates to the State religion of Athens,[1] or Jesus to Judaism, and yet he lived till eighty, gathered a large number of disciples, and founded a religious Order in his own lifetime. Perhaps the Indian temper of religion is responsible for the difference in the treatment of unorthodoxies.

II. *The Four Truths*

The text of his first sermon has come down to us.[2] There is no reason to doubt that it contains the words and the ideas of the Buddha. Its teaching is quite simple. After observing that those who wish to lead a religious life should avoid the two extremes of self-indulgence and self-mortification and follow the middle way, he enunciates the four truths about sorrow (*duḫkha*), the cause of sorrow (*samudaya*), the removal of sorrow (*nirodha*), and the way leading to it (*mārga*).

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[1] Xenophon says that Socrates 'was frequently seen sacrificing at home and on the public altars of the city' (*Memorabilia*, I. I. 2). According to Plato the last words of Socrates were: 'Crito! I owe a cock to Asclepius; will you remember to pay the debt?' (*Phaedo*, 118).

[2] An examination of the Pāli Canon justifies us in regarding as originating with the Buddha himself the Benares sermon on the four noble truths and the eight-fold path, some of the speeches in the *Mahāparinibbāṇa Sutta*, some of the verses and short utterances handed down as the 'words of the Buddha' in the *Dhammapada*, *Udāna*, and *Itivuttaka*, which are found in more or less the same form in the Sanskrit texts of Nepal and in Tibetan and Chinese translations.

1. 'Birth is sorrow. Decay is sorrow. Sickness is sorrow. Death is sorrow. . . . To be conjoined to things which we dislike, to be separated from things which we like—that also is sorrow. Not to get what one wants—that too is sorrow.' Birth and death, suffering and love are universal facts. They are the signs of a lack of harmony, of a state of discord. Conflict is at the root of man's misery, of his spiritual disease. It is a pervasive feature of all empirical existence, which is impermanent and transitory; and escape from it can, and must, be found.

2. Everything has a cause and produces an effect. This simple principle governs the whole universe, gods and men, heaven and earth. It is applicable not only to this vast universe stretching through boundless space, with its dazzling world systems and endless series of alternations of growth and decay, but also to the events of human life and affairs of history. If we can detect and eliminate the cause of suffering, suffering itself will disappear. The cause of it is *taṇhā* (Sanskrit *tṛṣṇā*), craving for existence.[1] This truth is later elaborated in the chain of causation with twelve links.[2] Ignorance and craving are bound together as the theoretical and practical sides of one phenomenon. The rise of ignorance

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[1] Cf. *Bṛhad-āraṇyaka Up.*: 'A person consists of desires, and as is his desire, so is his will; and as is his will, so is his deed; and whatever deed he does, that he will reap' (iv. 4).

[2] 'By reason of ignorance dispositions; by reason of dispositions consciousness; by reason of consciousness name and form; by reason of name and form contact; by reason of contact feeling; by reason of feeling craving; by reason of craving grasping; by reason of grasping becoming; by reason of becoming birth; by reason of birth old age, death, grief, mourning, pain, sorrow and despair.' The sequence of the chain varies in different texts.

marks a rupture with life, a violation of its organic integrity. It shows itself in an exaggerated individualism, self-isolation, and rebellion against the harmony of the world. Cravings and desires arise, tormenting the soul, which they bind in chains, and reducing it to a servitude from which it would fain escape. Ignorance is destroyed by intuition, desire by ethical striving.[1]

Freedom from prejudice is a relative term, and even the Buddha cannot lay claim to it in any absolute sense. He accepts as axiomatic *karma* and rebirth. As a man acts, so shall he be. We are for ever making our own moral world for good or ill. Every thought, feeling, and volition counts for something in our personal development. Mankind is for ever fashioning itself. The thoughts and acts of a remote and invisible past have actually produced the contents of our earth. The Buddha sees life as beneath the sovereignty of infinite righteousness. We can never escape the consequences of our deeds. Suffering of every kind, disease and loss, failure and disappointment, the wounds of affection and the frustration of purpose are all charged with moral significance and determined by the principle of moral causation. That there is a retribution for selfishness and a reward of inward peace for an unselfish life, that we shall be made to realize what we have done and in the expressive language of Ezekiel 'loathe ourselves for our iniquities' is the Buddha's deepest conviction. He says: 'My action is my possession: my action is my inheritance: my action is the matrix which bears me: my action is the race to which I belong: my action is my refuge.' The rule of law has a redeeming feature in that it removes ghastly visions of eternal hell. No place of doom can last for ever. Heaven and hell belong to the order of the finite and the impermanent. However intense and long they may be, they have an end, and how and when they end depends on ourselves. Every baser impulse turned into sweetness, every meaner motive mastered, every humbling weakness overcome counts in this effort. We should not, however, think that we need not be concerned with poverty or suffering on the assumption that people get only what they deserve and have brought it on themselves. If any one feels like that, if his nature has become opaque to the high brotherhood of all living creation, the law will deal with him sternly, for he has refused to become its agent for mercy and forgiveness. The working of the law is not due to the interference of any personal deity. Bewildering shadows of divine injustice and arbitrary caprice are ruled out.

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[1] Cf. 'When the desires (*kāmāḥ*) that are in his heart cease then at once the mortal becomes immortal and obtains here in this world Brahman' (*Kaṭha Up*. iv. 10). Cf. *Dhammapada* 251. Cf. *M.B.*: 'kāmabandhanam evedaṁ nānyad astīha bandhanam'. See also *B.G.* ii. 70, 71.

Again, *Itivuttaka* says: 'Whatever misfortunes there are here in this world or in the next, they all have their root in ignorance (*avijjāmūlaka*) and are given rise to by craving and desire' (40).

The human person is a compound of body (*rūpa*), with its powers of movement and its organs of sense, of feelings (*vedanā*), of perception (*saṁjñā*), of sight, hearing, smell, taste, and touch by which he is in commerce with the external world; dispositions (*saṁskāra*), which include aptitudes, abilities, resulting from the past, providing an inheritance for good or ill from previous lives, and constituting a stock of character with which to start at a fresh birth; and summing them all up was thought (*vijñāna*), covering the whole group of mental activities from the most concrete ideation to the most abstract meditation. The inner life of a person is only a succession of thoughts, desires, affections, and passions, and, when the corporeal bond which holds them together falls away at death, the unseen potencies beget a new person, psychologically, if not physically, continuous with the deceased, to suffer or enjoy what his predecessor had prepared for him by his behaviour. The elements which constitute the empirical individual are always changing, but they can never be totally dispersed until the power that holds them together and impels them to rebirth—the craving, the desire for separate existence—is extinguished.

If there is no permanent self, then who is affected by the works which the not-self has performed? The Buddha answers: 'Shall one who is under the dominion of desire think to go beyond the mind of the Master?'[1] In the early texts there is no explanation of this difficulty. There is only an assertion of psychical continuity.[2] He who understands the nature of the soul and its successive lives cannot regard any single life as of great importance in itself, though its consequences for the future may be momentous.

3. For the removal of ignorance a strict morality is essential. *Śīla* and *prajñā*, good conduct and intuitive insight, are inseparably united. The Buddha does not speak of codes and conventions, laws and rites. The way to be happy is to have a good heart and mind which will show itself in good deeds. Simple goodness in spirit and deed is the basis of his religion. He detaches the perfect life from all connexion with a deity or outside forces, and teaches man that the best and the worst that can happen to him lie within his own power. We frequently hear him say: 'Come, disciples, lead a holy life for the extinction of sorrow.' The noble eight-fold path represents a ladder of perfection. The first step is right views, knowledge of the four truths, which is not to be confused with the gnosis, *jñāna* of the Upaniṣads, or the faith of the theists. But so long as the truths are known only in the intellect

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[1] *Saṁyutta*, iii. 103.

[2] In the *Mahānidāna Sutta* there is a reference to the 'descent' of the consciousness into the womb of the mother preparatory to rebirth. Continuity of consciousness between the old and the new lives is asserted, and commentators differ in regard to the question of a corporeal accompaniment of the consciousness. B., for example, denies that the consciousness is accompanied by a physical form.

they have no life. They must be discovered and proved by every man in the depths of his own being. The first step is an awakening, a summons to abandon a way by which we miss our truth and destiny. It is not a casual change of opinion, but a radical adjustment of nature which affects the very depths of the soul and leads to the second step of right aspirations towards renunciation, benevolence, and kindness.[1] It is to resolve to renounce pleasures, to bear no malice, and do no harm. Right speech requires us to abstain from lying, slander, abuse, harsh words, and idle talk. Right action is to abstain from taking life, or taking what is not given, or from carnal excesses. Right livelihood is to abstain from any of the forbidden modes of living, which are those of a trader in weapons, slave-dealer, butcher, publican, or poison-seller. The Buddha forbade his monks ever to become soldiers. The eight-fold path is more than a code of morality. It is a way of life. Right effort consists in suppressing the rising of evil states, in eradicating those which have arisen, in stimulating good states and perfecting those which have come into being. It is the beginning of mental cultivation. The habit of self-observation is an effective way to deal with the underworld of the human mind, to root out evil desires and cravings, to maintain an equilibrium between the conscious mind and the other part of our equipment, the complicated psychic and physical apparatus. Man is false and deceitful not merely in relation to others, but to himself as well. We adopt ideas not always out of pure and disinterested motives, but through some kind of resentment or failure in life. We become vindictive and tyrannical because our pride has been wounded, or our love has been unrequited, or because we have had some humiliating physical deformity. The remarkable thing about man is that he often deceives himself. Many of us are machines most of the time. Our thoughts and feelings follow an habitual pattern. Through self-examination we attempt to break up automatisms, destroy the reliance of the mind on habitual props and discover the self. Sloth and torpor are as harmful to spiritual progress as evil desires. Right mindfulness is to look on the body and the spirit in such a way as to remain self-possessed and mindful, overcoming both hankering and dejection. It is self-mastery by means of self-knowledge which allows nothing to be done mechanically or heedlessly. It is to see things under the aspect of eternity. Right contemplation takes the form of the four meditations. There is a curious impression that the Buddha's prescription for good life is the cessation of activity, desiring little and doing nothing. The resolve to win the saving truth, the efforts needful for its attainment, the lives spent in the practice of virtue, the unrelaxing tension of will maintained through constant temptation to aim at less than the highest, all rest on the certitude that the human will is capable of heroic endeavour and achievement. Meditation is an act of attention, an effort of will. It is not passive reverie, but intense striving, concentration of mind in which will and thought become fused. According to the Buddha's teaching each man will have to find salvation, in the last resort, alone and with his own will, and he needs all the will in the world for so formidable an effort. The general impression that the mystic experience is granted and not achieved is far from correct, except in the sense that all great moments of experience are in a measure given. The mystic is not so much passive as receptive. His life is one of strenuous discipline. Right contemplation is the end and the crown of the eight-fold path.

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[1] *Dīgha*, i. 124. In *Majjhima*, 41, the Buddha says that the strong aspiration of a good man takes effect, 'if he should wish, after the destruction of the cardinal vices, to realize by his own transcendent knowledge in this present world initiation into, and abode in, the viceless deliverance of heart and intellect, it will come to pass.' Cf. James v. 16: 'The supplication of a righteous man availeth much in its working.' It is not the answer of God to a petition, but the response of cosmic law in early Buddhism.

When the mind and the senses are no longer active, when discursive thought ceases, we get the highest and purest state of the soul, when it enjoys the untrammelled bliss of its own nature. It is the substance of the highest life when ignorance and craving become extinct and insight and holiness take their place. It is peaceful contemplation and ecstatic rapture wrought by the mind for itself. It is the true and healthy life of the soul, in which we have a foretaste of a higher existence compared with which our ordinary life is sick and ailing. We have in it a sense of freedom, of knowledge, immediate and unbounded.

The Buddha gives a workable system for monks and lay people. In the discourse to the Brāhmin Kūṭadanta he lays down five moral rules binding on all lay people, which are: refraining from killing, from taking what is not given, from wrongful indulgence in the passions, from lying, and from intoxicants. It is not abstention from work that he demands. A Jain layman asks him if he teaches the doctrine of in-action, and the Buddha replies: 'How might one rightly say of me that the ascetic Gautama holds the principle of in-action? I proclaim the non-doing of evil conduct of body, speech, and thought. I proclaim the non-doing of various kinds of wicked and evil things. . . . I proclaim the doing of good conduct of the body, speech, and thought. I proclaim the doing of various kinds of good things.' In the Buddha's scheme of ethics, the spirit of love is more important than good works. 'All good works whatever are not worth one-sixteenth part of love which sets free the heart. Love which sets free the heart comprises them. It shines, gives light and radiance.' 'As a mother, at the risk of her life, watches over her only child, so let every one cultivate a boundless love towards all beings.' Respect for animal life is an integral part of morality. A good Buddhist does not kill animals for pleasure or eat flesh. They are his humble brethren and not lower creatures over whom he has dominion by divine right. Serenity of spirit and love for all sentient creation are enjoined by the Buddha. He does not speak of sin, but only of ignorance and foolishness which could be cured by enlightenment and sympathy.

4. When the individual overcomes ignorance, breaks the power of his own deeds to drag him back into expiation, ceases to desire[1] and to regret and attains enlightenment, he passes into the world of being as distinct from that of existence, being which is free from form and formlessness, from pain and delight, though that state is not humanly conceivable. It is deliverance, freedom from rebirth, *nirvāṇa*. The Buddha refused to explain its nature. The question is unprofitable, and perhaps our descriptions of it unmeaning. What it would be like no words could tell, but the Buddha shows how it could be reached. He promises the beatific vision in this life to those who adopt his way. He does not mention ceremonial, austerities, gods—one or many—or even a worship of himself. He is the discoverer, the teacher of the truth. He concentrates his teaching on moral discipline and would not enter into metaphysical discussions with the crowd of contemporary sophists. Whether the world was infinite in space or limited, whether it had an origin in time or not, whether the person who had attained truth had or had not individuality, or would or would not live after death, the Buddha would not discuss. Dislike of mere speculation is the distinguishing mark of the Buddha's teaching.

The Buddha 'has no theories'.[2] He does not claim to have come down to earth with a wisdom which had been his from all eternity. According to his own account, as the *Jātaka* stories relate, he acquired it through innumerable lives of patient effort.[1] He offers his followers a scheme of spiritual development and not a set of doctrines, a way and not a creed. He knew that the acceptance of a creed was generally an excuse for the abandonment of the search. We often refuse to admit facts, not because there is evidence against them, but because there is a theory against them. The Buddha's teaching begins with the fact of his enlightenment, a spiritual experience which cannot be put into words. Whatever doctrine there is in him relates to this experience and the way of attaining it. To use an image employed by him—our theories of the eternal are as valuable as are those which a chick which has not broken its way through its shell might form of the outside world. To know the truth, we must tread the path.

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[1] Cf.:

yadā sarve pramucyante kāmā, ye'sya hṛdi sthitāḥ
atha martyo'mṛto bhavati, atra brahma samaśnute.

'When all desires which entered one's heart are abandoned, then does the mortal become immortal, and he obtains Brahman' (*Bṛhad-āraṇyaka Up*. iv. 4).

[2] *Majjhima*, 1. 486. On statements like this, the Mādhyamika system bases the doctrine of *śūnyatā* or the emptiness of all theories. Cf. *śūnyatā sarvadṛṣṭīnāṁ proktā nissaraṇaṁ jinaiḥ* (*Mādhyamika kārikā*, xvii. 8).

In this he resembles some of the greatest thinkers of the world. Socrates replied to the charge of 'corrupting the young' that he had no 'doctrine', that Meletus had not produced any evidence, either from his pupils or their relations, to show that they had suffered from his 'doctrine'.[2] Jesus had an abhorrence of dogma. It was not a creed that he taught, or a church that he established. His aim was to show a new way of life. The cross was the symbol of the new religion, not the creed. Bearing the cross is the condition of discipleship. It stands for a new way of overcoming evil with good, demands a change of outlook, a rejection of instinctive egoisms and of the earthly standards of glory and greatness. St. Paul gives us the 'fruits of the spirit', 'love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance', and contrasts them with 'the works of the flesh', which are 'idolatry, hatred, variance, jealousies, wrath, strife, envyings, murders, and such like'.[1] St. Thomas Aquinas experienced in the last year of his life a prolonged ecstasy, as a result of which he refused to write any more, despite the entreaties of his secretary, Reginald. Robert Bridges in *The Testament of Beauty* describes the incident thus:

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[1] *Aṅguttara*, iv. 36, says that Buddha is the redeemed soul who is not subject to any bonds.

[2] *Apology*, 22.

> I am happier in surmising that his vision at Mass
> —in Naples it was when he fell suddenly in trance—
> was some disenthralment of his humanity;
> for thereafter, whether 'twer Aristotle or Christ
> that had appear'd to him then, he nevermore wrote word
> neither dictated but laid by inkhorn and pen;
> and was as a man out of hearing on thatt day
> when Reynaldus, with all the importunity of zeal
> and intimacy of friendship, would hav recall'd him
> to his incompleted SUMMA; and sighing he reply'd
> *I wil tell thee a secret, my son, constraining thee*
> *lest thou dare impart it to any man while I liv.*
> *My writing is at end. I hav seen such things reveal'd*
> *that what I hav written and taught seemeth to me of small worth.*
> *And hence I hope in my God, that, as of doctrin*
> *ther wil be speedily also an end of Life!*

We have now seen with approximate certainty on the strength of the available evidence what the oldest traditions disclose to us of the life and teaching of the Buddha. Though his character and teaching suited admirably his religious world, his elemental simplicity, active love, and personal help in offering to men a way to happiness and escape from sorrow caused his contemporaries and future generations to regard him as a saviour.[2] By refusing to make positive statements on the ultimate problems on the ground that their solutions escape definition, he helped to provoke doctrinal controversies. To satisfy the needs of less strenuous temperaments, who had also their rights, varieties of Buddhism less severe and philosophic developed.

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[1] Galatians v. 22–3, 20–1.

[2] In the *Mahāpadāna Suttanta* we have the most categorical affirmation of the divine character of the Buddha.

III. *The Buddha and the Upaniṣads*

To know what the Buddha actually taught or what his earliest followers thought he did, we must place ourselves in imagination in the India of the sixth century B.C. Thinkers, like other people, are in no small measure rooted in time and place. The forms in which they cast their ideas, no less than the ways in which they behave, are largely moulded by the habits of thought and action which they find around them. Great minds make individual contributions of permanent value to the thought of their age; but they do not, and cannot, altogether transcend the age in which they live. The questions which they try to answer are those their contemporaries are asking: the solutions which they give are relative to the traditional statements handed down to them. Even when they are propounding answers which are startlingly new, they use the inadequate ideas and concepts of tradition to express the deeper truths towards which they are feeling their way. They do not cease to belong to their age even when they are rising most above it. Thought makes no incongruous leaps; it advances to new concepts by the reinterpretation of old ones. Gautama the Buddha has suffered as much as anyone from critics without a sense of history. He has been cried up, and cried down, with an equal lack of historical imagination. Buddhism came to be widely known in the West in the latter part of the last century, when a wave of scepticism spread over the world as the result of the growth of science and enlightenment. Positivism, agnosticism, atheism, and ethical humanism found wide support. In much of the literature of doubt and disbelief the name of the Buddha is mentioned with respect. The humanists honour him as one of the earliest protagonists of their cause—the happiness, the dignity, and the mental integrity of mankind. Those who declare that men cannot know reality, and others who affirm that there is no reality to know, use his name. Intellectual agnostics who flirt with a vague transcendentalism quote his example. Social idealists, ethical mystics, rationalist prophets are all attracted by his teaching and utilize it in their defence. Great as is the value of the Buddha's teaching for our age, we cannot hope to understand its true significance without an adequate reference to the environment in which he lived. This effort of historical imagination is not easy. For the simple words and concepts with which the Buddha faced the situations of his life and ministry have become charged with the controversies and developments of later generations. Naturally we are inclined to read some of his utterances with the later doctrines in our minds. All great thought, religious or philosophical, is capable of bearing many meanings which were not in the minds of their authors. To set aside, for the moment, the later interpretations and seek, instead, to view the Buddha, as far as we can, as a thinker of the sixth century B.C., living, moving, and teaching in its peculiar conditions, is a task of extreme difficulty and delicacy; and for obvious reasons the work of reconstruction can never be complete. But we may be reasonably certain that it yields a picture which, in its main outlines at least, must correspond fairly well to the reality.

If we place ourselves in imagination in the India of the sixth century B.C., we find that different streams of thought, belief, and practice—animism, magic, and superstition—were tending to unite in a higher monistic idealism. Man's attempt to seek the truth and put himself in a right relation to it assumed the forms of dualistic and pluralistic experiments, but they were all agreed on certain fundamentals. Life does not begin at birth or end at death, but is a link in an infinite series of lives, each of which is conditioned and determined by acts done in previous existences. Animal, human, and angelic forms are all links in the chain. By good deeds we raise our status and get to heaven, and by evil ones we lower it. Since all lives must come to an end, true happiness is not to be sought in heaven or on earth. Release from the round of births resulting in life in eternity is the goal of the religious man and is indicated by such words as *mokṣa* or deliverance, union with Brahman, and *nirvāṇa*.

The methods for gaining release were variously conceived. At least four main ones could be distinguished: (1) the Vedic hymns declared that prayer and worship were the best means for gaining the favour of the Divine. (2) The most popular was the sacrificial system which arose out of simple offerings to the deity and became complicated in the age before the Upaniṣads. While its inadequacy was admitted by the Upaniṣads, it was tolerated as a method useful for attaining temporal blessings and even life in a paradise. (3) Asceticism was popular with certain sects.[1] By means of temperance, chastity, and mental concentration one can increase the force of thought and will. The advocates of the ascetic path were betrayed into the extravagance that, by suppressing desires and enduring voluntary tortures, one could attain supernatural powers. *Tapas* or austerity is said to be better than sacrifice,[2] and is regarded as the means for attaining the knowledge of Brahman.[3] (4) The Upaniṣads insist on *vidyā*, or wisdom, or insight into reality, accompanied by control of desire and detachment from earthly ties and interests. *Vidyā* is not learning, but rapt contemplation; it is a realization of one's unity with the Supreme Spirit, in the light of which all material attachments and fetters fall away. The Buddha, who teaches

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[1] *Ṛg Veda*, x. 136; x. 190.

[2] *Chāndogya Up*. iii. 17.

[3] *Taittirīya Up*. iii. 1, 5.

'the middle path' between self-indulgence and self-mortification, inclines to the last view.

The Upaniṣads, from which the Buddha's teaching is derived[1], hold that the world we know, whether outward or inward, does not possess intrinsic reality. Intrinsic reality belongs to the knower, the *Ātman*, the self of all selves. *Brahman* and *Ātman* are one. Knowledge of this supreme truth, realization of the identity of the self of man and the spirit of the universe, is salvation. It is a state of being, not a place of resort, a quality of life to be acquired by spiritual training and illumination. Till this goal is reached man is subject to the law of *karma* and rebirth. Under the shadow of the fundamental thesis of the unity of the individual spirit with the universal spirit numberless dogmas developed, in which the special god of the devotee was identified with the universal spirit. The Buddha accepts the propositions that the empirical universe is not real, that the empirical individual is not permanent, that both these are subject to changes which are governed by law and that it is the duty of the individual to transcend this world of succession and time and attain *nirvāṇa*. Whether there is anything real and positive in the universe, in the individual, and in the state of liberation, he declined to tell us, though he denied the dogmatic theologies. The Upaniṣads contrast the absolute fullness of limitless perfection with the world of plurality—a state of disruption, restriction, and pain. If there is a difference between the teaching of the Upaniṣads and the Buddha, it is not in their views of the world of experience (*saṁsāra*), but in regard to their conception of reality (*nirvāṇa*).

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[1] The Buddha says that 'there are these four truths of the Brāhmins which have been realized by me by my own higher knowledge and made known (*Aṅguttara*, iv. 185; *Saṁyutta*, xxii. 90). He characterizes his *dharma* as ancient (*purāṇa*)—as eternal (*śāśvata* or *sanātana*). He compares it to the discovery of an old buried forgotten city (*Nagara Sutta*). He is said to be a knower of the Veda (*vedajña*) or of the Vedānta (*vedāntajña*) (*Saṁyutta*, i. 168; *Sutta Nipāta*, 463). Max Müller observes that Buddhism is 'the highest Brāhmanism popularized, everything esoteric being abolished, the priesthood replaced by monks, and these monks being in their true character the successors and representatives of the enlightened dwellers in the forest of former ages' (*Last Essays*, 2nd series (1901), p. 121).

Before we take up the question of the meaning of the Buddha's silence, let us understand his motive for it. The supremacy of the ethical is the clue to the teaching of the Buddha. His conceptions of life and the universe are derived from his severely practical outlook. The existence of everything depends on a cause. If we remove the cause, the effect will disappear. If the source of all suffering is destroyed, suffering will disappear. The cure proposed by the sacrificial and the sacramental religions which filled his environment[1] has little to do with the disease. The only way in which we can remove the cause of suffering is by purifying the heart and following the moral law. Doctrines which take away from the urgency of the moral task, the cultivation of individual character, are repudiated by the Buddha.

If what the Upaniṣads declare is true, that we *are* divine, then there is nothing for us to aim at or strive for. The Jaina and the Sāṁkhya theories maintain an infinity of souls involved in matter. For them the duty of man would consist in ascetic practices by which the unchangeable essence could be freed from the changing trammels. Whether we believe with the Upaniṣads in one universal spirit, or with the

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[1] Cf. *plavāhy etā adṛḍhā yajñarūpāḥ*. 'Sacrifices are frail boats across the ocean of *saṁsāra*' (*Muṇḍaka Up*. i. 2. 7). Again: *nānudhyāyād bahūn śabdān vāco viglāpanaṁ hi tat*. 'Brood not over this mass of words, for it is a waste of breath' (*Bṛhad-āraṇyaka Up*. iv. 4. 21; see also iii. 8. 10). When a Brāhmin came to the Buddha with the remnants of his oblation in his hand, the Buddha said to him: 'Do not deem, O Brāhmin, that purity comes by merely laying sticks in fire, for it is external. Having therefore left that course, I kindle my fire only within, which burns for ever.' 'Here in this sacrifice the tongue is the sacrificial spoon and the heart is the altar of the fire' (*Saṁyutta*, i. 168).

Sāṁkhya system in an infinite plurality of spirits, the nature of the spirit is conceived as unchanging and unchangeable. But ethical training implies the possibility of change. Man is not divine, but has to become divine. His divine status is something to be built up by good thoughts, good words, and good deeds. He is a concrete, living, striving creature. To tell him that there is a transcendental consciousness where scepticism and relativity are defeated from all eternity is not of much comfort. It is the concrete man, not the transcendental self, that has to acquire morality. The proposition that there is no permanent unchanging self in persons or things (*sarvam anātmam*) is not a speculative theory, or a sentimental outburst on the transitoriness of the world, but the basis of all ethics. We have to build the self by effort and discipline. The self is something which evolves and grows, something to be achieved and built up by pain and labour, and not something given to be passively accepted and enjoyed. The ego consists of the feelings that burn us, of the passions we brood over, of the desires that haunt us and of the decisions we make. These are the things that give life its dramatic character. There is nothing absolute and permanent in them. That is why we can become something different from what we are. The reality of the person is in the creative will. When we deny the clamour of emotions, stay the stream of things, silence the appetites of the body, we feel the power of self within our own being. Again, the delusion of self leads man to strive to profit himself and injure others. The passionate sense of egoism is the root of the world's unhappiness.[1] To be egoistic is to be like a rudimentary creature that has grown no eyes. It is to be blind to the reality of other persons. We begin to grow only when we break down our clinging to the envelopes of the body and mind and realize that we have our roots in a state which is untouched by the familiar dimensions of this world. Detachment from ego means a gentler, profounder, sympathy with all sentient creation. It is the recovery of wholeness, of an ordered nature in harmony with the cosmos.

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[1] Nāgārjuna says that when the notion of self disappears, the notion of mine also disappears and one becomes free from the idea of I and mine:

ātmany asati cātmīyaṁ kuta eva bhaviṣyati
nirmamo nirahaṅkāraḥ śamād ātmātmanīnayoh.
(*Mādhyamika-kārikā*, xviii. 2; cf. *B.G.* ii. 71.)

The Buddha denies the view that the ego is permanent and unchanging, as well as the view that at death it is utterly destroyed. For, if death ends all, many people might imagine that it was not necessary to increase the burden of this short life by the need for self-control. The ego is a composite existent and changing.

Interest in the supernatural diverts attention and energy from ethical values and the exploration of actual conditions by means of which their realization may be furthered. The Buddha learnt from life around him that men never use the powers they possess to advance the good in life so long as they wait upon some agency external to themselves to do the work they are responsible for doing. They expect the exercise of divine magic for a sudden transmutation into a higher kind of nature. Dependence on an external power has generally meant a surrender of human effort. The Buddha did not deny the existence of the popular gods, but he treated them as angels who belonged to the empirical order and needed instruction themselves. By precept and example, he was an exponent of the strenuous life.[1] The whole course of the universe is governed by law. It is unnecessary to make the divine creator responsible for the strange disproportion in men's lives.[1] The Buddha rejects the conception of God as a personal being who takes sides in our struggles or a supernatural tyrant who interferes with the process of the universe. Theistic emphasis seemed to him to deprive man of his independence and make him an instrument for the realization of ends that are not human. In the first part of the *Tevijja Sutta* the teacher makes out that it is impossible to have any knowledge of the nature of the personal Brahmā and so any attempt to attain unity of spirit with him is futile. In the last part of the same text he makes out that through the practice of the *brahmavihāras* we can draw near to Brahman, the fundamental spirit which is the basis of all things.

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[1] The last words of Gautama the Buddha are said to be these: *vayadhammā saṁkhārā, appamādena sampādetha*. 'All composites are perishable by nature, strive diligently.' Cf. Aśoka's saying: 'Let small and great exert themselves' (*First Edict*).

The vital problem for the Buddha was not how the world-spirit, if any, manifests itself in the superhuman realm, but in the individual man and in the empirical world. What controls the universe is *dharma*, the moral law. The world is made, not by gods and angels, but by the voluntary choices of men. The history of man is the total sequence of human lives, their decisions and experiences. The situation which each of us finds in the world when he enters it is due to the innumerable actions of men and women in the past; and we, by our will and action, each in his own measure, can determine what the next moment in history is going to be. By substituting the law of cause and effect for the caprices of demons and gods, the Buddha put the noblest system of morality in the place of tribal custom and taboo. The Buddha knows—and none better—that the human will is not omnipotent; it works in a material, animal, and social environment which impinges at every point on the life of man, though he, by his will and exertion, can modify and reshape to some extent his environment. This continual interaction between man and his environment is the texture of which history is woven. Human effort counts.

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[1] Cf. *Garuḍa Purāṇa*:

sukhasya duḥkhasya na kopi dātā
paro dadātīti kubuddhir eṣā
svayaṁ kṛtaṁ svena phalena yujyate
śarīra he nistara yat tvayā kṛtam.

'No one gives joy or sorrow. That others give us these is an erroneous conception. Our own deeds bring to us their fruits. Body of mine, repay what you have done.'

An early Buddhist poet bursts out in fierce anger:

He who has eyes can see the sickening sight;
Why does not Brahmā set his creatures right?
If his wide power no limits can restrain,
Why is his hand so rarely spread to bless?
Why are his creatures all condemned to pain?
Why does he not to all give happiness?
Why do fraud, lies and ignorance prevail?
Why triumphs falsehood—truth and justice fail?

(The *Jātaka*, E.T. by Cowell and Rouse, vol. vi (1907), p. 110.)

The object of religion is the ideal in contrast to the present state. *Dharma* is the unity of all ideal ends, arousing us to desire and action. It controls us because of its inherent meaning and value, and not because it is already in realized existence apart from us. The reality of *dharma* is vouched for by its undeniable power in action. The Buddha insists that it is not wholly without roots in existence. He objects, however, to any identification of *dharma* with a being outside nature. To imagine that *dharma* or the ideal of morality is external to nature is to imply that the natural means are corrupt and impotent. It is to make out that man in a state of nature is evil, and regeneration is a matter of grace. The improvement of human character will not be regarded as the natural result of human effort, but will be viewed as a sudden and complete transmutation achieved through the aid of the supernatural. For the Buddha, the impulse to *dharma*, to justice and kindliness, is operative in things, and its efficient activity will mean the reduction of disorder, cruelty, and oppression. *Dharma* is organic to existence and its implication of *karma* is the builder of the world. There is not in the Buddha's teaching that deep personal loyalty, passion of love, and intimate dialogue between soul and soul resembling closely in its expression earthly love. And yet the essence of religion, the vision of a reality which stands beyond and within the passing flux of immediate things, the intuitive loyalty to something larger than and beyond oneself, an absolute active in the world, is in him.

IV. *Metaphysical Views*

The Buddha discouraged doctrinal controversies as prejudicial to inward peace and ethical striving; for we reach here unfathomably deep mysteries on the solution of which thought must not insist.[1] The meaning and value of life are determined by the mystery behind it, by an infinity which cannot be rationalized. The pain and evil of life would be unendurable if the empirical universe were all, if world and man were self-sufficient, if there were nothing beyond, higher, deeper, more mysterious. We believe in a transcendent superhistoric reality, not so much because rational thought demands its existence, but because the empirical is bounded by a mystery in which rational thought ends. Systems of affirmative theology which give us glowing pictures of the divine and its relation to us are exoteric and do not touch upon the ultimate issues of life. Mystical negative theology brings us closer to the final depths. The limit to rational thought and logical definition is set by a mystery. 'Before it words turn back and mind fails to find it.'[1] In the extreme abstinence of his words the Buddha shows himself to be the absolute mystic, and yet his followers in later generations interpreted his silence[2] in divergent ways. Man's instinct for philosophizing cannot be suppressed for long. Eighteen different sects grew up in the second century after the Buddha, if the reports of the Chronicles of Ceylon are to be accepted.[3] In understanding the meaning of the Buddha's silence three alternatives are open to us. (1) He did not know whether there was anything beyond the empirical succession. (2) He knew that the empirical universe was all and there was nothing beyond it. (3) He believed that there was a transempirical reality in the universe, a time-transcending element in the self, but had his ethical motives and logical reasons for declining to give definitions of essentially ineffable matters. There are some who make out that his silence was a cloak for nihilism. He denies the reality of any absolute, and so there is nothing permanent in the soul, and *nirvāṇa* is the night of nothingness, annihilation. There are others who look upon him as an agnostic. He did not know the truth of things; possibly the truth, if any, could not be known. His silence was an expression of suspended judgement. Still others think that he was a mystic, and like all mystics shrank from giving descriptions of ineffable states which could only be felt and realized and not discussed and spoken about. Modern interpreters of the teaching of the Buddha accept one or the other of the views according to their own inclinations.

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[1] Nāgasena, who may be regarded as being quite familiar with the views of his predecessors and contemporaries, says that there are questions which do not deserve to be answered. There are four different kinds of questions: (1) Some can be answered definitely (*ekāṁśa vyākaraṇīya*). 'Will everyone who is born die? 'Yes', is the decisive answer. (2) Some questions can be answered by resort to division (*vibhajya vyākaraṇīya*). Is everyone reborn after death? Anyone free from passions is not reborn, while one who is not so is reborn. (3) Some questions can be answered by counter questions (*pratipṛcchā vyākaraṇīya*). Is man superior or inferior? The counter question is: 'In relation to what? If, in relation to animals, he is superior; if in relation to gods, he is inferior. (4) There are some questions which require to be set aside (*sthāpanīya*). Are the aggregates (*skandhas*) the same as the soul (*sattva*)? (*Milindapañha*, iv. 2. 4). Cf. *Abhidharmakośa*, v. 22:

ekāṁśena vibhāgena pṛcchātaḥ sthāpanīyataḥ
vyākṛtaṁ maraṇotpattiviśiṣṭātmānyatādivat.

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[1] *Taittirīya Up.* ii. 4.

[2] *Saṁyutta*, iv. 400; *Majjhima*, i. 426.

[3] *Dīpavaṁśa*, v. 53; *Mahāvaṁśa*, v. 8.

Anyone who believes that the Buddha was a sceptic or an agnostic who did not know the ultimate grounds of things simply because he did not give an account of them misses the main drift of his teaching.[1] Such an attitude will be opposed to many utterances in which the Buddha makes out that he knows more than what he has given to his disciples. It will be unfair to equate his attitude with an indolent scepticism which will not take the trouble to find out a positive or a negative answer to the ultimate questions, or to say that he had not the courage to own that he did not know. We read: 'At one time, the Exalted One was staying at Kosambī in the Śiṁśapā grove. And the Exalted One took a few Śiṁśapā leaves in his hand and said to his disciples: "What think ye, my disciples, which are the more, these few Śiṁśapā leaves which I have gathered in my hand, or the other leaves yonder in the Śiṁśapā grove?" "The few leaves, sire, which the Exalted One holds in his hand are not many, but many more are those leaves yonder in the Śiṁśapā grove." "So also, my disciples, is that much more, which I have learned and have not told you, than that which I have told you. And, wherefore, my disciples, have I not told you that? Because, my disciples, it brings you no profit, it does not conduce to progress in holiness; because it does not lead to the turning from the earthly, to the subjection of all desire, to the cessation of the transitory, to peace, to knowledge, to illumination, to *nirvāṇa*: therefore have I not declared it unto you." '[1] Māluṅkyaputta[2] states the metaphysical issues and says frankly that he is dissatisfied because the Buddha will not answer them. He challenges him with a bluntness bordering on discourtesy: 'If the Lord answers them, I will lead a religious life under him: if he does not answer them, I will give up religion and return to the world. If the Lord does not know, then the straightforward thing is to say, "I do not know." ' With a quiet courtesy the Buddha says that he did not offer to answer the questions and gives a parable. 'A man is hit by a poisoned arrow. His friends hasten to the doctor. The latter is about to draw the arrow out of the wound. The wounded man, however, cries: "Stop, I will not have the arrow drawn out until I know who shot it, whether a woman or a Brāhmin, a Vaiśya, or a Śūdra, to which family he belonged, whether he was tall or short, of what species and description the arrow was", and so on. What would happen? The man would die before all these questions were answered. In the same way the disciple who wished for answers to all his questions about the beyond, and so on, would die before he knew the truth about suffering, the origin of suffering, the cessation of suffering and the way to the cessation of suffering.' The Buddha's aim is intensely practical, to incite his listeners not to speculation but to self-control. There are parts of what most concerns us to know which he cannot describe adequately. So he desires his disciples to follow his path and see for themselves. He proclaims that, if we exert and control our thoughts, purify our hearts and remould our desires, there will shine out on us the gold-like splendour of virtue; the perfect goodness, the eternal *dharma*, will be established in the stainless shrine. The vision is for him who will see it, for as the Buddha says in his sermon at Benares: 'If ye walk according to my teaching . . . ye shall even in this present life apprehend the truth itself and see face to face.' It is not an agnostic who speaks here with such conviction and authority.

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[1] Professor A. Berriedale Keith states the case for the agnostic view thus: 'It rests on the twofold ground that the Buddha has not himself a clear conclusion on the truth of these issues but is convinced that disputation on them will not lead to the frame of mind which is essential for the attainment of *nirvāṇa*.' 'Western analogies show sufficiently that there are many earnest thinkers who believe in the reality and purpose of the universe—which the Buddha did not—and yet accept the destruction of the individual on death with satisfaction or resignation.' 'It is quite legitimate to hold that the Buddha was a genuine agnostic, that he had studied the various systems of ideas prevalent in his day without deriving any greater satisfaction from them than any of us to-day do from the study of modern systems, and that he had no reasoned or other conviction on the matter' (*Buddhist Philosophy* (1923), pp. 45 and 63).

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[1] *Saṁyutta*, v. 437.

[2] *Majjhima*, 63.

Though he questioned many beliefs, he never doubted the existence of the moral order of the universe or the supreme reality and value of the life of the soul. His incessant insistence on the practice of virtue and the critical testing of opinions by the standard of reason were based on ardent positive convictions. The absolute is for him the law of righteousness. It is the answer to human hope and striving, that on which the whole existence of the world is founded. It is the meaning of history, the redemption of all creation.

If we assume, as we are obliged to by the compulsion of facts, that the Buddha knew the truth, though he did not proclaim it, may it not be that his truth was atheism? Those who wish to discredit the powerful and massive witness of religious experience to the reality of an absolute spirit quote the Buddha in their support. Was not *nirvāṇa* 'only the sleep eternal in an eternal night'? A heaven without a God, immortality without a soul, and purification without prayer sum up his doctrine. T. H. Huxley finds hope in the fact that 'a system which knows no God in the Western sense, which denies a soul to man, which counts the belief in immortality a blunder and the hope of it a sin, which refuses any efficacy to prayer and sacrifice, which bids men to look to nothing but their own efforts for salvation, which in its original purity knew nothing of vows of obedience and never sought the aid of the secular arm, yet spread over a considerable moiety of the old world with marvellous rapidity and is still, with whatever base admixture of foreign superstitions, the dominant creed of a large fraction of mankind'.[1] Given the psychological conditions of the time, the reception of the Buddha's message would be unthinkable, if it were negative. For anyone who is familiar with the religious environment of India it is impossible to look upon a philosophy of negation as the mandate of a religious revival. Though the Buddha disputes the pre-eminence of Brahmā, the highest of the gods, those who accepted his leadership felt that he did so in the interests of a higher concept. The worshippers of other gods transferred their adoration to another form of divinity. It was the age of the growth of the great gods Śiva and Viṣṇu, and in course of time the Buddha himself was deified by his followers. His adherents were certainly not people inclined to atheism.

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[1] Romanes Lecture, 1893. Childers in his article on '*Nibbāṇa*' in the *Pāli Dictionary* writes: 'There is probably no doctrine more distinctive

It would be more interesting and legitimate if we should relate the Buddha's teaching to his own environment and ask whether or not he believed in a reality beyond and behind the phenomenal world, in a self over and above the empirical individual and in a positive conception of *nirvāṇa* as life eternal. It would help us to decide the question whether he is an atheist or a believer in an absolute spiritual reality.

1. The conception of *dharma* has an interesting history. The idea of *ṛta* as moral and physical order is an Indo-Iranian one.[1] All things and beings are under the power of law. They follow a certain course prescribed for them. In the Vedic period the idea gradually extended from the physical order to the moral order of the world and covered law, custom, and etiquette, the principles by which a man should act. *Ṛta*, the moral order, is not the creation of a god. It is itself divine and independent of the gods, though the gods Varuṇa and the Ādityas are its guardians. In the Upaniṣads we find state-

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of Śākyamuni's original teaching than that of the annihilation of being' (pp. 267 and 274). Burnouf 'is decidedly in favour of the opinion that the goal of Buddhism is annihilation'.

[1] In both Vedic and old Persian it is expressed by the same word meaning law, Vedic *ṛta*, old Persian *arta*, Avestan *asha*.

ments like: 'There is nothing higher than *dharma*.' 'That which is the *dharma* is the truth.'[1] *Ṛta* (order) and *satya* (truth) are the practical and theoretical sides of one reality.[2] The real is the world of perfect rhythm. Disjointedness, separateness, incoherence, lack of rhythm are marks of our mortal life. Our love of order, our search for truth, is an acknowledgement of our kinship with the other world. Whereas in the Upaniṣads stress is laid on the absolute as real, and truth and *dharma* are identified with it, in early Buddhism there is greater stress laid on *dharma* as the norm operating in the actual world and a lack of concentration on the absolute as real. *Dharma* is the immanent order. It denotes the laws of nature, the chain of causation, the rule for the castes. 'Who is, venerable sir, the King of Kings?' '*Dharma* is the King of Kings.'[3] It is the absolute infallible righteousness of which our earthly justice is but a shadow. Gradually it was applied to the form or character of a thing, its ground and cause.

The Absolute is apprehended by us in numberless ways. Each religion selects some one aspect of it and makes it the centre to which others are referred. The Buddha emphasized the ethical aspect. For him the whole process of nature, from wheeling stars to the least motion of life, is wrought by law. Even though we may, in some of our speculative moods, contemplate the possibility that the universe is irrational and chaotic, we do not in practice adopt that view. We assume and work in the hope that the world is an expression of law, and our hope is increasingly justified by experience. But this law is an ethical one. We may in some of our perverse moods imagine that the universe is chaotic, loveless, and wicked, but we act in the supreme confidence that it is essentially righteous. The moral ideals are not subjective fancies or casual products thrown up by the evolutionary process. They

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[1] *Bṛhad-āraṇyaka Up.* i. 4. 14.

[2] *Taittirīya Up.* i. 1 and 9.

[3] *Aṅguttara* iii.

डा. डिल्लीरमण रेग्मी
रेग्मी स्मा

are rooted in the universe. For the Buddha, *dharma* or righteousness is the driving principle of the universe. It is what we are expected to bring into existence. Every moral ideal has two features. It is attainable by man and sustainable by the universe. If it is not in our power to bring it into existence, there is no point in asking us to work for it. Unattainable values may be beautiful to contemplate, but they are by no means ethical. They do not hold our loyalty. It may be argued that we may strive to realize the values, but the universe will dash our hopes and our best endeavours will be frustrated. We cannot hope to make things better than they are. We require the assurance that there is a pervasive principle which works towards moral perfection, the ideal to which we finite individuals contribute, each within his own limited sphere. The Buddha gives us that assurance. He tells us that the only reality on which we can count is *dharma* or righteousness. The redemption of the world is the actualization of *dharma*. 'All beings in the world,' he says, 'yea, all shall lay aside their complex form.'[1] The Buddha may not believe in a cosmic potentate, omniscient and omnipotent, but he tells us that the universe is not indifferent to our ethical striving. The central reality of *dharma* backs us in our endeavours to achieve a better than what is. There is a reality beyond the empirical succession that responds to the confidence of those that trust it. *Dharma* is not a mere abstraction, but is the reality underlying the sensible world and determining it. Though everything in this empirical universe is passing, there is something which does not pass. It expresses itself in the world as natural and spiritual law, which is the transcendental character of the empirical universe. We are to pay homage and reverence to it. The Buddha, after he is fully enlightened, proposes to live under *dharma* 'paying it honour and respect'.[1] Insight into *dharma* (*dhammavipassana*) is enlightenment. The end of the eight-fold path is the winning of insight, 'the attainment, comprehending and realizing even in this life emancipation of heart and emancipation of insight'. Is this insight a subjective psychical condition, a state of love without an object of love, as the Buddha puts it? He tells us that in it we attain a direct and immediate realization of the supremely real, here and now.[2] We seize directly the spiritual hidden below the sensible appearances. From the order in the confusion we get to the eternal in the transient, the reality in the phenomena. This insight is attained by keeping the mind in a state of repose and detachment from the outward reality. When we purify our heart by ethical training, when we focus the total energy of our consciousness on the deepest in us, we awaken the inherent divine possibilities, and suddenly a new experience occurs with clarity of insight and freedom of joy. Those who tell us that for the Buddha there is religious experience, but there is no religious object, are violating the texts and needlessly convicting him of self-contradiction. He implies the reality of what the Upaniṣads call Brahman, though he takes the liberty of giving it another name, *dharma*, to indicate its essentially ethical value for us on the empirical plane. The way of the *dharma* is the way of the Brahman.[3] To dwell in *dharma* is to dwell in Brahman.[4] The Tathāgata is said to have the *dharma* as his body, the Brahman as his body, to be one with the *dharma* and one with the Brahman.[5] The eight-fold path is called indifferently *brahmayāna* or *dharmayāna*.

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[1] 'One deep divergence must be named. The Buddhist scheme proclaims the ultimate salvation of all beings. Christianity in its most widespread historic forms still condemns an uncounted number to endless torment and unceasing sin' (J. E. Carpenter, *Buddhism and Christianity* (1923), p. 306).

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[1] *Saṁyutta*, ii. 138 f.; *Aṅguttara*, ii. 20 f.

[2] In one of the early Pāli texts, *nirvāṇa* is described as 'subtle, comprehensible by the wise, indescribable and realizable only within one's self': *nipuṇo paṇḍitavedanīyo, atakkavicāro, paccattaṁ veditabbo viññūhi.*

[3] *Saṁyutta*, i. 141.

[4] *Aṅguttara*, i. 207.

[5] *Dīgha*, iii. 84, 81.

2. The doctrine of non-self (*anatta*) asserts that the ego is a process of becoming. In the *Alaguddūpama Sutta*[1] the accusation is made that the Buddha teaches the doctrine of the destruction of a real entity, but he denies it absolutely. He argues that he bids men throw off only the non-ego consisting of the five constituents, bodily form, perception, feeling, the dispositions, and intellect. He found a party of thirty weak young men who had been spending their time with their wives in a grove. One of them had no wife and for him they had taken a courtesan, who, while they were not noticing, had taken their things and fled. Seeking for her, they inquired of the Buddha whether he had seen a woman. 'What do you think, young men,' he replied, 'which is better for you, to go in search of a woman or to go in search of your self?' 'It is better, Lord, for us to go in search of our self.'[2] The *Dhammapada* says: 'The self is the lord of self; who else could be the lord? With self well subdued, a man finds a lord such as few can find.'[3] In a remarkable passage[4] he says: 'My disciples, get rid of what is not yours. Form, feeling, perception, &c., are not yours. Get rid of them. If a man were to take away or burn or use for his needs all the grass and boughs and branches and leaves in this Jeta wood, would it occur to you to say, the man is taking *us* away, burning *us* or using *us* for his needs?' 'Certainly not, Lord.' 'And why not?' 'Because, Lord, it is not our self or anything belonging to our self.' 'Just in the same way', replies the Buddha, 'get rid of the constituents (*skandhas*), the not-self.' From this it is clear that the constituents have no more to do with the real being of man than the trees of the forest where he happens to be. 'Leave nothing of myself in me', says Plotinus. There is in man

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[1] *Majjhima*, i. 140.

[2] *Vinaya*, i. 23.

[3] 160.

[4] *Majjhima*, 22.

something real and permanent, simple and self-existent, which is contrasted with the transitory constituents, and when the Buddha asks whether anything which is changeable and perishable can be called the self he implies that there is somewhere such a self.[1] This view is corroborated by the Buddhist formula: 'This is not mine: I am not this: this is not myself.' These negations aim at expressing the absolute difference of self from non-self or object. It is something which stands wholly outside of empirical determinations. When the Buddha asks us to have the self as our light (*attadīpa*), the self as our refuge (*attasaraṇa*),[2] surely he is referring not to the transitory constituents, but the universal spirit in us. Is there nothing else in the self than the empirical collection? Is the person identical with the five aggregates? To this question the usual answer is given that the relationship is ineffable (*avācya*).[3] We cannot say whether the person is identical with the aggregates or distinct from them. Sāriputta, in his discussions with Sati,[4] observes that the Tathāgata is declared neither to be the five aggregates nor to be different from them. In several passages the true self is identified with the eternal *dharma*.[1]

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[1] Cf. also the sermon on the burden and the bearer (*Saṁyutta*, iii. 25).

[2] *Mahāparinibbāṇa Sutta*, ii. 26. In *Saṁyuttanikāya*, I. 75 (*Udāna* 47) the *attakāmo* is approved as one who finds in the world, 'naught dearer than the self': *na . . . piyataram attanā kvaci*. The Buddha tells King Pasenadi: 'When we traverse all regions with a thoughtful mind we will not reach anything dearer than the self (*attanā*); so also is the common self of others (*puthu attā*) dear. Who seeks the self (*attakāma*) will injure (*hiṁse*) none.'

[3] The Buddha felt that his answer, whether affirmative or negative, was likely to be misunderstood. The affirmative answer would lead to the doctrine of eternalism (*śāśvatavāda*) and the negative answer to nihilism (*ucchedavāda*). The Buddha avoids both these extreme positions. Cf. *Advayavajrasaṁgraha*: *śāśvatocchedanirmuktaṁ tattvaṁ saugatasammatam* (p. 62). Nāgārjuna observes that the Buddhas have taught that there is the self, that there is the not-self, as also that there is neither the self nor the not-self:

ātmety api prajñapitam anātmety api deśitam
buddhair nātmā na cānātmā kaścid ity api deśitam.
(*Mādhyamika Kārikā*, xviii. 6.)

[4] *Majjhima*, i. 256 f.

When the Upaniṣads make out that the centre and core of the human being is the universal self, or *ātman*, and the aim of man is to discover it, the Buddha insists on the remaking of character, the evolving of a new personality. But the discovery of the latent self is not possible without a transformation of the whole being. The aim of man is to become what he is. One has to grow into the self. The Buddha warns us against the danger of assuming that, because we are divine in essence, we are not divided in actuality. To become actually divine is our goal. 'In this very life he is allayed, become cool, he abides in the experience of bliss with a self that has become Brahma (*brahmabhūta*).'[2] The removal of the veils and fetters essential for the manifestation of the universal self is a strenuous ethical process. If the Upaniṣads declare that man is set free by knowledge, the Buddha asserts that he is happy who has renounced all craving. He whose life is smothered with sensuality, dark with fear and hate, lurid with anger and meanness cannot attain that vision or reach that happiness. The Buddha's emphasis is more on the pathway (*mārga*) than on the goal, but he implies the reality of a universal spirit which is not to be confused with the changing empirical aggregate.

3. The conception of *nirvāṇa* as the blissful end for which everyone must strive is taken over by the Buddha from existing speculation, and it is parallel to that of *mokṣa* (release) of the Upaniṣads. The term *nirvāṇa* occurs in the Upaniṣads and the *Bhagavadgītā*, and it means the blowing out of all passions, reunion with supreme spirit (*brahmanirvāṇa*). It does not mean complete extinction or annihilation, but the

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[1] *Aṅguttara*, i. 149.

[2] *Majjhima*, i. 344; ii. 159; *Aṅguttara*, ii. 211.

extinction of the fire of the passions and the bliss of union with the whole.[1] In it the chain of causation is broken for ever and there is no re-birth. The Buddha uses the words *brahmaprāpti*, *brahmabhūta* for the highest state. It is attainable in this life, even before the death of the body. The Buddha describes how he arrived at the incomparable serenity of *nirvāṇa*, in which there is no birth or age, sickness or death, pain or defilement. When the layman Visākha asked the nun Dhammadinnā what *nirvāṇa* was, she said: 'You push your questions too far, Visākha. The religious life is plunged in *nirvāṇa*, its aim is *nirvāṇa*, its end is *nirvāṇa*. If you wish, go and ask the Lord, and as he explains it, thus bear it in mind.' The Buddha said to the layman: 'The nun Dhammadinnā is learned. She is of great wisdom. If you had asked me the question, I should have explained it as she did, that indeed is the answer. Thus bear it in mind.'[2] We can make end of pain in this life.[3] The Buddha is not content with making promises to be fulfilled beyond the grave, but speaks to us of a vision to be achieved while we are yet in the body. Those who have gone up into the holy mount come back with their faces shining. Mogallāna said to Sāriputta: 'Your faculties, friend, are clear, the colour of your skin is pure and clean, can it be that you have attained the immortal?' 'Yes, friend, I have attained the immortal.' *Nirvāṇa* is a spiritual state attainable in this life and compatible with intellectual and social work. The sense of selfhood is completely killed in it. Two of the Buddha's disciples declare: 'Lord, he who has reached enlightenment has utterly destroyed the fetters of becoming. Who is, by perfect wisdom, emancipate, to him there does not occur the thought that anyone is better than I or equal to me or less than I.' 'Even so,' answered the Buddha, 'do men of the true stamp declare the wisdom they have attained. They tell what they have gained, but do not speak of "I" (*attā*).'[1]

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[1] In *Viṣṇu Purāṇa* selfless devotion to God is said to help us to attain *nirvāṇa*: *prāpnoty ārādhite viṣṇoḥ nirvāṇam api cottamam.*

[2] *Majjhima*, i. 304.

[3] *diṭṭhe dhamme dukkhass' antakaro hoti* (*Majjhima*, 9).

Nirvāṇa is non-temporal in the sense that birth and death are indifferent to those who attain it. It brings with it happiness of the highest order. It inspires the poetry of much of Thera and Therī gāthas. What happens at the death of the body? Is it an absolute cessation of the enlightened one or is it only a severance of connexion with the world of experience and the enjoyment of another sphere of existence, which is the true reality? The Buddha declines to answer the question. It is difficult to get canonical support for the view that *nirvāṇa* is annihilation. When the Buddhist scriptures speak to us in eloquent terms and give us ecstatic descriptions of the state of holiness, perfection reached by the ethical path, it is not of death that they speak. *Nirvāṇa*, the fruit of the noble path, the freedom from passions, the rest that knows no break, the life that even the gods are said to covet, the goal of all striving, is not nothingness. It is the breaking down of the barriers that constitute separate existence. It is the unchanging life in the timeless all. It is not the mere correction of previous existence, but the end of all present and previous forms, something contrasted with the here and now. When the words 'deathless, endless, changeless' are applied to it, they refer to the quality of being and not to the duration of existence. 'No measure can measure him who has attained life eternal. There is no word to speak of him. Since all forms of existence are done away, all paths of speech are done away likewise.'

In the *Aggi-Vacchagotta Sutta*[2] it is said that the flame ceases to appear when the fuel is consumed. Similarly, when the cravings and desires which sustain the fire of life disappear, its fuel is consumed. The extinction of the visible fire is not utter annihilation.[1] What is extinguished is the fire of lust, of hatred, and of bewilderment. Nun Khemā tells King Pasenadi that 'the Lord has not explained it'. 'Why has the Lord not explained?' 'Let me ask you a question, O King, and as it suits you, so explain it. What think you, O King? Have you an accountant or reckoner or estimator who can count the sands of the Ganges, and say, so many grains, or so many hundred, thousand, or hundred thousand grains?' 'No, reverend one.' 'Have you an accountant who can measure the water of the ocean and say, so many measures of water, or so many hundred, thousand, or hundred thousand measures?' 'No, reverend one.' 'And why?' 'Reverend one, the ocean is deep, immeasurable, unfathomable.' 'Even so, O King, that body by which one might define a Tathāgata is relinquished, cut off at the root, uprooted like a palm tree brought to nought, not to arise in the future. Freed from the designation of body, a Tathāgata is deep, immeasurable, unfathomable as the ocean.'[2]

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[1] *Aṅguttara*, iii. 359.

[2] *Majjhima*, i. 487.

The liberated soul apart from the mortal constituents is something real but ineffable. *Nirvāṇa* is not extinction but is the unconditioned life of the spirit.[3] The *Mahāvagga*[4] says:

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[1] In the *Śvetāśvatara Up.* (VI. 19) the supreme self is compared to a fire the fuel of which has been consumed.

[2] *Saṁyutta*, iv. 374.

[3] Cf. *Sammāparibbājanīya Sutta*, 1: 'We will ask the sage (*muni*) of great understanding who has crossed, gone to the other shore, is blessed (*parinibbuta*) and of a firm mind. How does a mendicant wander rightly in the world, after having gone out from his house and driven away desire?' See also *Kevaddha Sutta*: 'The mind (*viññānam*), the indefinable, the infinite, released from all (*sabbato paham*); here water, earth, fire, and air have not a footing; here the great and the small, the subtle and the gross, the beautiful and the unbeautiful, here name and form completely cease' (85); *Sutta Nipāta, Pārāyaṇa Vagga*: 'No measure measures him who enters rest. There is no word with which to speak of him. All thought is here at an end and so are all paths that words can take here closed.'

[4] *Khandhaka*, I. vi. 46.

'When he is liberated, there arises in him the knowledge, "I am liberated". He knows that individual existence (*jāti*) is ended (*khīnā*), the holy life (*brahmacariya*) has been lived, what ought to be done (*karanīyam*) has been done, there is nothing beyond (*n'āparam*) this state (*itthatāya*).' The liberated individuals are said to be immersed in the deathless (*amatogadha*).[1] When Yamaka maintains that a monk in whom evil is destroyed is annihilated when he dies and does not exist, Sāriputta argues that it is a heresy and that even in this life the nature of a saint is beyond all understanding. To Vaccha the Buddha says that 'the saint who is released from what is called form is deep, immeasurable, hard to fathom like the great ocean'. It is a different, deeper mode of life, inconceivable (*ananuvejjo*).[2] It is capable only of negative description. The expressions of negative theology, the divine dark, the infinite God, the shoreless ocean, the vast desert, occur again and again. It is not being in the ordinary sense and yet a positive reality of which thought has no idea, for which language has no expression. If this world is an endless process, perpetual change, *nirvāṇa* is peace and rest in the bosom of the eternal. The consciousness contemplated in *nirvāṇa* is so different from the ordinary human consciousness that it should not bear the same name. Rather it is nonconsciousness, for all distinct consciousness is the consciousness of a not-self, of externality. As the Upaniṣad has it: 'When he does not know, yet is he knowing, though he does not know.'[3] For knowing is inseparable from the knower because it cannot perish. But there is no second, nothing else different from him that he could know. 'It becomes (transparent) like water, one, the witness, without a second. This is the world of Brahman.'[4] All is transparent, nothing dark, nothing resistant. There is no admixture of the unstable. In the famous passage of the *Bṛhad-āraṇyaka Up.* Yājñavalkya describes to his wife Maitreyī the nature of the released soul as one with the highest reality and being not definable in terms of anything else. 'As a lump of salt has no inside nor outside and is nothing but taste, so has this *ātman* neither inside nor outside and is nothing but knowledge. Having risen from out these elements, (the human soul) vanishes with them. When it has departed, (after death) there is no more consciousness.' She expresses her bewilderment. Then Yājñavalkya continues: 'I say nothing bewildering; verily, beloved, that *ātman* is imperishable and indestructible. When there is, as it were, duality, then one sees the other, one tastes the other, one salutes the other, one hears the other, one touches the other, one knows the other. But, when the *ātman* only is all this, how should we see, taste, hear, touch, or know another? How can we know him by whose power we know all this? That *ātman* is to be described by no, no (*neti neti*). He is incomprehensible, for he cannot be comprehended, indestructible, for he cannot be destroyed, unattached, for he does not attach himself: he knows no bond, no suffering, no decay. How, O beloved, can one know the knower?'[1] He is the light of lights. In a beautiful passage,[2] it is said: 'To the wise who perceive him (*Brahman*) within their own self belongs eternal peace, not to others. They feel that highest unspeakable bliss, saying this is that. How then can I understand it? Has it its own light or does it reflect light? No sun shines there, nor moon, nor stars, nor these lightnings, much less this fire. When he shines, everything shines after him: by his light all the world is lighted.' The *Udāna* states the Buddha's position correctly when it affirms the reality of something beyond greed, ignorance, and duality, free from all attachments, a further shore, steadfast, imperishable, which no storms could shake. *Nirvāṇa* belongs to that order. 'For there is a sphere', says the Buddha, 'where there is neither earth nor water, light nor air, neither infinity of space nor infinity of consciousness, nor nothingness nor perception nor absence of perception, neither this world nor that world, both sun and moon. I call it neither coming nor going nor standing, neither motion nor rest, neither death nor birth. It is without stability, without procession, without a footing. That is the end of sorrow.'[1] Space cannot hold it, for it is without position: time cannot contain it, for it is above all change. It neither acts nor suffers. Rest and motion are identical to it.[2]

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[1] *Dhammapada*, 411.

[2] *Alaguddūpama Sutta.*

[3] *Bṛhad-āraṇyaka Up.* iv. 3. 30.

[4] *salila eko draṣṭādvaito bhavati eṣa brahmalokaḥ.* (Ibid. iv. 3. 32.)

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[1] iv. 5. 5.

[2] *Kaṭha Up.* ii. 5. 13–15.

v. *Spiritual Absolutism*

It is unwise to insist on seeing nihilism or agnosticism in teachings where another explanation is not merely possible but probably more in accordance with the Buddha's ideas and the spirit of the times. It is impossible for any one to have the Buddha's fundamental experience of the deficiency of all things mutable and therefore of human life, in so far as it is occupied with passing things, without a positive experience of an absolute and immutable good. It is the background against which the emptiness of the contingent and the mutable is apprehended. If the Buddha declined to define the nature of this absolute or if he contented himself with negative definitions, it is only to indicate that absolute being is above all determinations.[3] It is difficult to differentiate this supreme being from the absolute *Brahman* of Advaita Vedānta or the super-God of Christian mysticism as formulated in the writings of the pseudo-Dionysius. The Buddha's condemnation of the world of experience is based on the same assumption of the absolute, but he refused to state it as the ground of the depreciation, since it is not a matter capable of logical proof. Hesitation and diffidence in defining the nature of the supreme seemed proper and natural to the Indian mind. The Upaniṣads rarely try to cramp the divine within the limits of logical descriptions or stringent definitions. The Buddha's complete renunciation of any attempt at determination is at the opposite extreme to the utmost precision of

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[1] *Udāna*, E. T. by G. Strong, p. 111.

[2] For a fuller discussion of this question see *Indian Philosophy*, vol. i, 2nd ed. (1929), pp. 676 ff., 446 ff., 465 ff.

[3] The tradition of teaching by silence has been an ancient one in India. *Kena Up.* says: 'The eye does not go thither, nor speech nor mind. We do not know, we do not understand how one can teach it. It is different from the known, it is also above the unknown, thus we have heard from those of old who taught us this' (i. 2, 4). *Bṛhad-āraṇyaka Up.* points out that the self can only be described as 'not this, not this. It is incomprehensible; so cannot be comprehended': *sa eṣa neti nety ātmā agṛhyo na hi*

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gṛhyate (iii. 9. 26; iv. 2, 4; iv. 4. 22). *Taittirīya Up.* observes that the words turn back from it with the mind. In his commentary on the *Brahma Sūtra*, Śaṁkara recounts that the teacher, when requested to explain the nature of the self, kept silent and to the repeated inquiries of the pupil, gave the answer: 'Verily, I tell you but you understand not, the self is silence: *brūmaḥ khalu tvam tu na vijānāsi upaśānto 'yam ātmā* (iii. 2. 17).

In the *Dakṣiṇāmūrti Stotra* it is said: 'Wonderful is it that there under a banyan tree the pupil is old while the preceptor is young. The teaching of the preceptor is by silence, but the doubts of the pupil are dispersed':

citraṁ vaṭataror mūle vṛddhaḥ śiṣyo gurur yuvā
guros tu maunaṁ vyākhyānaṁ śiṣyas tu chinnasaṁśayaḥ.

The silence of the Buddha is thus in conformity with the ancient tradition of *mauna*. *Laṅkāvatāra Sūtra* says that the transcendental truth has no words for its expression: *paramārthas tv anakṣaraḥ*: 'silent are the Tathāgatas, O Blessed one': *maunā hi bhagavāṁs tathāgatāḥ*. The *Mādhyamika* system looks upon the Absolute as free from the predicates of existence, non-existence, both and neither: *asti nāsti, ubhaya anubhaya catuṣkoṭivinirmuktam*. So Nāgārjuna says that the Buddha did not teach anything to anybody: *na kvacit kvasyacit kaścid dharmo buddhena deśitaḥ* (*Mādhyamika Kārikā*, xv. 24). Candrakīrti declares that, for the noble, the highest truth is silence: *paramārtho hi āryāṇāṁ tūṣṇīmbhāvaḥ* (*Mādhyamika Vṛtti*, p. 56). Again: 'How can the truth which is inexpressible be taught and heard? Yet it is through attribution that it is taught and heard':

anakṣarasya dharmasya śrutiḥ kā deśanā ca kā
śrūyate deśyate cāpi samāropād anakṣaraḥ. (Ibid., p. 264.)

Cf. the maxim: 'Whereof one cannot speak, thereof one must be silent.'

detail in which some other teachers indulge. It is a case of an excess of light which ignores the value of shade. The Buddha's reasons for his silence are quite intelligible. In the first place, in the India of the sixth century B.C. we had speculations as bold, and speech as pungent, and varieties of religious experience as numerous and as extravagant, as anywhere and at any time in the history of mankind. The people were not only full of superstition, but were also intensely sophisticated, and it was difficult to draw a sharp line between the superstition of the ignorant and the sophistry of the learned.[1] In this confusion the Buddha insisted on an understanding of the facts of human nature and experience and an avoidance of all speculation and belief in mere authority. Authority rules through the appeal it makes to man's reason and insight. The human spirit rightly submits to it only in so far as this character of its truth or worth is actually seen or recognized. Prudence, respect, fear, may counsel obedience on occasions, but, if these are the only considerations, they have no true authority. The Buddha requires us to possess the courage and the resolution to use our own understanding and pass beyond theories to facts. Secondly, each should realize the truth by personal effort and realization. For this ethical striving was essential. Doctrinal controversies produced hasty tempers and did not lead to a quiet pursuit of truth.. Truth is a sacred achievement, not a plaything of the dialectician. In the world of spirit none can see who does not kindle a light of his own.[2] Thirdly, his mission was to interest not merely the intellectuals, but the common people in great ideas. He was anxious to tell them that the royal road was by the practice of the virtues. Fourthly, the affirmative theology, in its anxiety to bring the absolute into relation with the relative, makes the absolute itself relative. It offers proofs for the existence of God and conceives of God as an objective reality similar to that of the natural world. It transfers to the world of spirit the quality of reality which properly belongs to the natural world. Arguments for and against the existence of God understand the divine in a naturalist sense, as an object among objects, as existent or non-existent, as good or evil. They refuse to see the super-being of God, its unfathomable mystery. The views of God as Creator or Father or Lover or Comrade belong to the theology of the finite, which confuses the reality of God with the finite symbols thereof. The divine exists, not by virtue of any relationship to or comparison with other things, but in its own right, as a reality of a different quality infinitely greater than the thoughts of our mind or the phenomena of nature. So the Buddha set himself against all personal conceptions of God, which, by declaring the existence in God of all perfections present in creation, have a tendency to substitute faith for works. Prayer takes the character of private communications, selfish bargaining with God. It seeks for objects of earthly ambitions and inflames the sense of self. Meditation on the other hand is self-change. It is the reconditioning of the soul, the transforming of its animal inheritance and social heredity. Fifthly, the nature of absolute reality is supra-logical, and it is idle to insist on giving logical accounts of it. The unconditioned absolute cannot be conceived by means of logical categories.[1] Subject to these limitations, the Buddha pointed out the reality of *nirvāṇa*, of an absolute self and of an absolute reality which he chose to call *dharma*. He had support for his austerity of silence and negative descriptions of the absolute in the Upaniṣads. 'There the eye goes not, speech goes not, nor the mind. We know not, we understand not how one would teach it.'[1]

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[1] See *Brahmajāla Sutta*.

[2] The Buddha invites everyone to see for himself (*Dīghanikāya*, ii, p. 217); see also *Visuddhimagga*, p. 216: *ehi passa imaṁ dhammamti evaṁ pavattam ehi-passa-vidham arahatiti*. Cf. Plotinus: 'Out of discussion we call to vision, to those desiring to see we point the path; our teaching is a guiding in the way; the seeing must be the very act of him who has made the choice' (*Ennéads*, vi. 9. 4).

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[1] Cf. Śāntideva's *Bodhicaryāvatāra*: *buddher agocaras tattvam* (ix. 2).

I may refer briefly to certain inadequacies in the Buddha's thought, which revealed themselves in its later history and relation to Hinduism. (i) Philosophy is a natural necessity of the human mind and even the Buddha did not succeed in compelling his hearers to adopt an attitude of suspended judgement on the ultimate questions. In the absence of definite guidance from the teacher, different metaphysical systems were fastened on him early in the career of Buddhism. (ii) The Buddha's conception of *dharma* as the absolute reality was not sufficiently concrete for practical purposes. We can pray with wheels as the Tibetans do, but not to wheels. Gradually the Buddha became deified. (iii) While the Brāhmin teachers reserved the life of retirement for those who had passed through the trials of life, the Buddha taught that the preparatory stages of student life and married life were not essential and one could retire from the cares of the world at any age. These three exaggerations can be easily understood, if we realize that the three great enemies with which spiritual life had to contend in the Buddha's time were the theologians, the ritualists, and the worldlings.

We find in Gautama the Buddha, in powerful combination, spiritual profundity, moral strength of the highest order and a discreet intellectual reserve. He is one of those rare spirits who bring to men a realization of their own divinity and make the spiritual life seem adventurous and attractive, so that they may go forth into the world with a new interest and a new joy at heart. While his great intellect and wisdom gave him comprehension of the highest truth, his warm heart led him to devote his life to save from sorrow suffering humanity, thus confirming the great mystic tradition that true immortals occupy themselves with human affairs, even though they possess divine souls. The greatness of his personality, his prophetic zeal and burning love for suffering humanity, made a deep impression on those with whom he lived, and gave rise to those legends and stories which are the modes of expression available to ordinary humanity when it tries to express true things, in this case the personal superiority of the Buddha to the rest of them; and so Gautama the apostle of self-control and wisdom and love becomes the Buddha, the perfectly enlightened, the omniscient one, the saviour of the world. His true greatness stands out clearer and brighter as the ages pass, and even the sceptical-minded are turning to him with a more real appreciation, a deeper reverence, and a truer worship. He is one of those few heroes of humanity who have made epochs in the history of our race, with a message for other times as well as their own.

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[1] We have in Plato a vision of the Beyond transcending the highest God. Dionysius passes beyond the eternal relation of Father and Son, the infinite thinker and his everlasting thought, and fixes his gaze on the abyss of being containing both. This super-essential essence admits of no definition, could be expressed in no predicate. Dionysius dared to call it a Reason that did not reason, a word that could not be uttered, an absolute non-existence that is above all existence.

CHAPTER I

YAMAKAVAGGO[1]

THE TWIN-VERSES

1 *manopubbaṅgamā dhammā manoseṭṭhā manomayā,*
manasā ce paduṭṭhena bhāsati vā karoti vā
tato naṁ dukkham anveti cakkaṁ va vahato padaṁ 1

(1) (The mental) natures are the result of what we have thought, are chieftained by our thoughts, are made up of our thoughts. If a man speaks or acts with an evil thought, sorrow follows him (as a consequence) even as the wheel follows the foot of the drawer (i.e. the ox which draws the cart). (1)

The chapter is called *The Twin-verses*, as it consists of ten groups of two verses beginning on one theme.

dhamma: mental natures. *Vedanā*, *saṁjñā*, and *saṁskāra* are collectively termed *dharma*. These are the result of *vijñāna* which is called *manas*. The mental faculties are dominated by mind, governed by it, and made up of it. Though the word *mind* has, in English, mainly an intellectual connotation it can also be used in the sense of the whole content of consciousness. *Manas* in the sense of *vijñāna* is the active thinking principle.

The influence of thought on human life and society is great. All that we are is the result of what we have thought. In one sense it is true that we live in a world of hard facts, but in a more important sense we live in a world of thoughts. By changing our thoughts we change our life and indirectly we change the character of the world. Cf. *Amṛtabindu Up.* 2; *Maitrāyaṇi Up.* vi. 34:

mana eva manuṣyāṇāṁ kāraṇaṁ bandhamokṣayoḥ
bandhāya viṣayāsaṅgī mokṣe nirviṣayaṁ smṛtam

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[1] In preparing the text I have consulted different versions, chiefly V. Fausboll's published in 1885 (2nd edit., 1900) and that of the Pāli Text Society published in 1914.

'The mind of man is the only cause for bondage or release; when it is attracted by objects of pleasure it is bound; when it is not attracted by objects it is released.'

2 *manopubbaṅgamā dhammā manoseṭṭhā manomayā,*
manasā ce pasannena bhāsati vā karoti vā
tato naṁ sukham anveti chāyā va anapāyinī. 2

(2) (The mental) natures are the result of what we have thought, are chieftained by our thoughts, are made up of our thoughts. If a man speaks or acts with a pure thought, happiness follows him (in consequence) like a shadow that never leaves him. (2)

chāyā va anapāyinī: another reading, *chāyā va anuyāyinī*, like one's shadow ever accompanying. *Mahākarmavibhaṅga*, Sylvain Lévi's ed., p. 48.

In these two verses the Buddha makes out that our hope of salvation lies in the regeneration of our nature. We may all attain to happiness and serenity if we build up our character, and strengthen our moral fibre. We may make the circumstances of life as perfect as possible and it is our duty to do so; yet man's worst enemy is himself. He cannot be happy if his mind and heart are not right.

3 *'akkocchi mam, avadhi mam, ajini mam, ahāsi me'*
ye tam upanayhanti veraṁ tesaṁ na sammati 3

(3) 'He abused me, he struck me, he overcame me, he robbed me'—in those who harbour such thoughts hatred will never cease. (3)

Hatred will never cease in those who entertain thoughts of revenge.

4 *'akkocchi mam, avadhi mam, ajini mam, ahāsi me'*
ye taṁ na upanayhanti veraṁ tes' upasammati 4

(4) 'He abused me, he struck me, he overcame me, he robbed me'—in those who do not harbour such thoughts hatred will cease. (4)

5 *na hi verena verāni sammant' īdha kudācanam*
averena ca sammanti; esa dhammo sanantano 5

(5) Not at any time are enmities appeased here through enmity but they are appeased through non-enmity. This is the eternal law. (5)

sanantano: ancient, eternal.

6 *pare ca na vijānanti, 'mayam ettha yamāmase'*
ye ca tattha vijānanti, tato sammanti medhagā 6

(6) Some (who are not learned) do not know that we must all come to an end here; but those who know this, their dissensions cease at once by their knowledge. (6)

The first line is also rendered 'others do not know that here we must restrain ourselves'. *yam*, to go or to restrain: literally, 'we must go into the presence of *yama*'.

7 *subhānupassiṁ viharantam indriyesu asaṁvutam*
bhojanamhi amattaññuṁ kusītaṁ hīnavīriyam
taṁ ve pasahati māro vāto rukkhaṁ va dubbalam 7

(7) As the wind throws down a tree of little strength so indeed does Māra (the tempter) overthrow him who lives looking for pleasures, uncontrolled in his senses, immoderate in eating, indolent, and of low vitality. (7)

Māra is the tempter in Buddhist mythology, the spirit which deceives and misleads man, making his path difficult and sorrowful, the power for evil which makes for death.

8 *asubhānupassiṁ viharantam indriyesu susaṁvutam*
bhojanamhi ca mattaññuṁ saddham āraddhavīriyam
taṁ ve nappasahati māro vāto selaṁ va pabbatam 8

(8) As the wind does not throw down a rocky mountain, so Māra indeed does not overthrow him who lives unmindful of pleasures, well controlled in his senses, moderate in eating,

full of faith (in the Buddha, the law, and the Saṁgha or community), and of high vitality. (8)

These verses indicate the difference between the path of sense gratification and that of sense control. It is the principle of all religions. In the Christian tradition the way to bliss lies through toil, not through pleasure. The Fall indicates that the lust for pleasure lost man his path to bliss. The first six books of Virgil's *Aeneid* may be interpreted as setting forth the different stages of man's life in which he seeks to have his own way and is brought down through his self-will to hell where he recognizes his past errors and learns that he must reach the heavenly Latium by another course.

9 *anikkasāvo kāsāvaṁ yo vatthaṁ paridahessati*
apeto damasaccena na so kāsāvam arahati 9

(9) He who will wear the yellow robe without having cleansed himself from impurity, who is devoid of truth and self-control, is not deserving of the yellow robe. (9)

kāsāva: Skt. *kāṣāya*, refers to the distinctive garment of the Buddhist priests and the Hindu saṁnyāsins. There is a play on the words. *Kāṣāya* means impurity, *niṣkaṣāya* means free from impurity, *aniṣkaṣāya* is 'not free from impurity'.

Cf. *M.B.* xii. 568:

aniṣkaṣāye kāṣāyam īhārtham iti viddhi tat
dharmadhvajānām muṇḍānāṁ vṛttyartham iti me matiḥ

'Know that this yellow robe on a person who is not free from impurity serves only the interests of cupidity; it is my view that it supplies the means of living to those shavelings who carry their virtue like a flag!'

What counts is inner worth, nobility of soul.

10 *yo ca vantakasāv' assa sīlesu susamāhito*
upeto damasaccena sa ve kāsāvam arahati 10

(10) But he who puts away depravity, is well grounded in all virtues, and is possessed of self-restraint and truth is indeed worthy of the yellow robe. (10)

11 *asāre sāramatino sāre cāsāradassino*
te sāraṁ nādhigacchanti micchāsaṁkappagocarā 11

(11) They who imagine truth in untruth and see untruth in truth, never arrive at truth but follow vain imaginings (desires). (11)

sāra: the sap of a thing, essence or reality of a thing. It is the highest reality metaphysically and truth in a moral sense.

Vain imaginings: false thoughts are their pasture grounds. The Buddha again and again emphasizes that the great reality in this world is character.

12 *sāraṁ ca sārato ñatvā asāraṁ ca asārato*
te sāram adhigacchanti sammāsaṁkappagocarā 12

(12) But they who know truth as truth and untruth as untruth arrive at truth and follow right desires. (12)

These follow the true trail while the former are misled by wandering fires. We must not run after shadows.

13 *yathā agāraṁ ducchannaṁ vuṭṭhi samativijjhati*
evam abhāvitaṁ cittaṁ rāgo samativijjhati 13

(13) As rain breaks through an ill-thatched house, so passion makes its way into an unreflecting mind. (13)

abhāvitam: unreflecting, untrained, uncultivated.

14 *yathā agāraṁ succhannaṁ vuṭṭhi na samativijjhati*
evaṁ subhāvitaṁ cittaṁ rāgo na samativijjhati 14

(14) As rain does not break through a well-thatched house, so passion does not make its way into a reflecting mind. (14)

15 *idha socati, pecca socati, pāpakārī ubhayattha socati*
sa socati, sa vihaññati, disvā kammakilittham attano 15

(15) The evil-doer grieves in this world, he grieves in the next; he grieves in both. He grieves, he is afflicted, seeing the evil of his own actions. (15)

16 *idha modati, pecca modati, katapuñño ubhayattha modati*
so modati, sa pamodati, disvā kammavisuddhim attano 16

(16) The righteous man rejoices in this world, he rejoices in the next; he rejoices in both. He rejoices and becomes delighted seeing the purity of his own actions. (16)

17 *idha tappati, pecca tappati, pāpakārī ubhayattha tappati*
'pāpaṁ me kataṁ' ti tappati, bhiyo tappati duggatiṁ gato 17

(17) The evil-doer suffers in this world, he suffers in the next; he suffers in both. He suffers (thinking) 'evil has been done by me'. He suffers even more when he has gone to the evil place. (17)

18 *idha nandati, pecca nandati, katapuñño ubhayattha nandati*
'puññam me kataṁ' ti nandati, bhiyo nandati suggatiṁ gato
18

(18) The righteous man rejoices in this world, he rejoices in the next; he rejoices in both. He rejoices (thinking) 'good has been done by me'. He rejoices still more when he has gone to the good place. (18)

The evil place and the good place are usually translated by hell and heaven. They are really the lower and the higher worlds. All beings have to travel downward or upward according to their deeds.

In later Buddhism the torments of hell are most realistically drawn.

19 *bahuṁ pi ce sahitaṁ bhāsamāno, na takkaro hoti naro pamatto*
gopo va gāvo gaṇayaṁ paresaṁ na bhāgavā sāmaññassa hoti 19

(19) Even if he recites a large number of scriptural texts but, being slothful, does not act accordingly, he is like a cowherd counting the cows of others, he has no share in religious life. (19)

sahitam: *saṁhitam* or *saṁhitās*. It is the name of the collection of the Buddha's utterances, the *Tipiṭaka*.

tepiṭakassa buddhavacanass' etaṁ nāmam

sāmañña: religious life, what constitutes a real *samaṇa* or *śramaṇa*, the Buddhist counterpart of the Hindu *Brāhmaṇa*. The Buddha is frequently called the good *samaṇa*. Cf. *Sāmañña-phala Sutta*.

See Matthew xxiii. 2; John x. 12.

20 *appaṁ pi ce sahitaṁ bhāsamāno, dhammassa hotī anudhammacārī*
rāgaṁ ca dosaṁ ca pahāya mohaṁ sammappajāno suvimuttacitto
anupādiyāno idha vā huraṁ vā, sa bhāgavā sāmaññassa hoti 20

(20) Even if he recites only a small number, if he is one who acts rightly in accordance with the law, he, having forsaken passion, hatred, and folly, being possessed of true knowledge and serenity of mind, being free from worldly desires both in this world and the next, has a share in the religious life. (20)

The Buddha's teaching is a way of life, not a way of talking. We are what we love and care for.

Some modern existentialists affirm that man is a self-creating, self-maintaining, self-fashioning will. The importance of human effort is stressed in this chapter. Every moment the course of our life is being decided. The raw material out of which life is made takes its form and sets by our thoughts and deeds. As it does so, the unknown future becomes the irrevocable past. Our freedom can operate only within limits.

The Buddha does not support the cynical view that nothing really matters. For him every act has significance. He criticizes Makkhali

Gosāla's teaching that all actions are indifferent in their effects. Faith in responsible action is the foundation of all serious living.

'Seek nought from the helpless gods by gift and hymn
Nor bribe with blood, nor feed with fruits and cakes.
Within yourselves deliverance must be sought:
Each man his poison makes.

—Sir Edwin Arnold, *The Light of Asia.*

CHAPTER II

APPAMĀDAVAGGO

VIGILANCE

1 *appamādo amatapadam, pamādo maccuno padam*
appamattā na mīyanti, ye pamattā yathā matā 21

(1) Vigilance is the abode of eternal life, thoughtlessness is the abode of death. Those who are vigilant (who are given to reflection) do not die. The thoughtless are as if dead already. (21)

appamāda: vigilance. It is thoughtfulness, reflective attitude which is the root of all other virtues. Its opposite is *pamāda*, sloth, sluggishness, *accidia*.

ye keci kusalā dhammā sabbe te appamādamūlakā.

Strenuous activity is the way to *nirvāṇa*; sloth is the way to death.

amatam: Skt. *amṛtam*, deathless. This gives the negative side of *nirvāṇa* which positively is the highest spiritual freedom.

2 *etaṁ visesato ñatvā appamādahi paṇḍitā*
appamāde pamodanti ariyānaṁ gocare ratā 22

(2) The wise who have clearly understood this reflectiveness delight in reflectiveness and rejoice in the knowledge of the Āryas. (22)

ariyānam: the Āryas, the noble, the elect, those who have entered on the path which leads to sanctification.

3 *te jhāyino sātatikā niccaṁ daḷhaparakkamā*
phusanti dhīrā nibbāṇam yogakkhemam anuttaram 23

(3) These wise ones, meditative, persevering, always putting forth strenuous effort attain to *nirvāṇa*, the highest freedom and happiness. (23)

jhānaṁ: Skt. *dhyānaṁ*, intense concentration leading to serenity of mind which is an anticipation of *nirvāṇa*.

The positive side of *nirvāṇa* is brought out in this verse.

4 *utthānavato satīmato sucikammassa nisammakārino*
saṁyatassa ca dhammajivino appamattassa yaso' bhivaddhati 24

(4) If a person is reflective, if he rouses himself, if he is ever-mindful, if his deeds are pure, if he acts with consideration, if he is self-restrained and lives according to law, his glory will increase. (24)

5 *uṭṭhānen' appamādena saññamena damena vā*
dīpaṁ kayirātha medhāvī yaṁ ogho n' ābhikīrati 25

(5) The wise man, by rousing himself, by vigilance, by restraint, by control, may make for himself an island which the flood cannot overwhelm. (25)

He can make for himself an island in the ocean of *saṁsāra* which no flood of ignorance and craving can overwhelm. The island is the bliss of *nirvāṇa*.

6 *pamādam anuyuñjanti bālā dummedhino janā*
appamādaṁ ca medhāvi dhanaṁ seṭṭhaṁ va rakkhati 26

(6) Fools, men of inferior intelligence, fall into sloth; the wise man guards his vigilance as his best treasure. (26)

We must strive without ceasing.

7 *mā pamādam anuyuñjetha, mā kāmaratisanthavaṁ*
appamatto hi jhāyanto pappoti vipulaṁ sukhaṁ 27

(7) Give not yourselves over to sloth or to the intimacy with lust and sensual pleasures. He who meditates with earnestness attains great joy. (27)

8 *pamādam appamādena yadā nudati paṇḍito*
paññāpāsādam āruyha asoko sokiniṁ pajam
pabbataṭṭho va bhummaṭṭhe dhīro bāle avekkhati 28

(8) When the wise man drives away sloth by strenuous effort, climbing the high tower of wisdom, he gazes sorrowless on the sorrowing crowd below. The wise person gazes on the fools even as one on the mountain peak gazes upon the dwellers on the plain (below). (28)

9 *appamatto pamattesu suttesu bahujāgaro*
abalassaṁ'va sīghasso hitvā yāti sumedhaso 29

(9) Earnest among the slothful, awake among the sleepy, the wise man advances even as a racehorse does, leaving behind the hack. (29)

10 *appamādena maghavā devānaṁ seṭṭhataṁ gato*
appamādaṁ pasaṁsanti, pamādo garahito sadā 30

(10) By vigilance did Indra rise to the lordship of the gods. People praise vigilance; thoughtlessness is always deprecated. (30)

Indra becomes in Buddhism an archangel ruling the *Tāvatiṁsa* heaven.

The Buddha admitted the gods of the Brāhmins and promises his followers who have not reached the highest knowledge but have acquired merit by a virtuous life that they shall be born again in the world of the gods.

11 *appamādarato bhikkhu pamāde bhayadassivā*
saṁyojanam aṇuṁ thūlaṁ daham aggī va gacchati 31

(11) A mendicant who delights in vigilance, who looks with fear on thoughtlessness (who sees danger in it), moves about like a fire consuming every bond, small or large. (31)

bhayadassivā: variant *bhayadassī vā*.

The trammels which bind us to the phenomenal world are the bonds, small and large.

12 *appamādarato bhikkhu pamāde bhayadassivā*
abhabbo parihānāya nibbānass' eva santike 32

(12) A mendicant who delights in vigilance, who looks with fear on thoughtlessness, cannot fall away (from his perfect state) (but) is close to *nirvāṇa.* (32)

'A priest who is in this state is not liable to fall away either from the state of tranquillity and contemplation or from the four paths and their fruition; if he has attained them, he cannot lose them; if he has not yet attained them, he cannot fail to do so' (*B*).

To attain the higher quality of life we must work with diligence. *B.G.* stresses the need for unremitting inner fight, for the rending, at each moment, of whatever veils of ignorance stand between the human being and the supreme truth.

CHAPTER III

CITTAVAGGO

THOUGHT

1 *phandanaṁ capalaṁ cittaṁ dūrakkhaṁ dunnivārayam*
ujuṁ karoti medhāvī usukāro va tejanam 33

(1) Just as a fletcher makes straight his arrow, the wise man makes straight his trembling, unsteady thought which is difficult to guard and difficult to hold back (restrain). (33)

Cf. *B.G.* vi. 35. Mind in Indian thought, Hindu and Buddhist, is said to be fickle and difficult to control, but by training it can become stable and obedient.

2 *vārijo va thale khitto okamokata ubbhato*
pariphandati 'daṁ cittaṁ māradheyyaṁ pahātave 34

(2) Even as a fish taken from his watery home and thrown on the dry ground (moves about restlessly), this thought quivers all over in order to escape the dominion of Māra (the tempter or Death). (34)

3 *dunniggahassa lahuno yatthakāmanipātino*
cittassa damatho sādhu, cittaṁ dantaṁ sukhāvaham 35

(3) The control of thought, which is difficult to restrain, fickle, which wanders at will, is good; a tamed mind is the bearer of happiness. (35)

4 *sududdasaṁ sunipuṇam yatthakāmanipātinam*
cittaṁ rakkhetha medhāvī, cittaṁ guttaṁ sukhāvaham 36

(4) Let the wise man guard his thought, which is difficult to perceive, which is extremely subtle, which wanders at will.

Thought which is well guarded is the bearer of happiness. (36)

5 *dūraṅgamam ekacaram asarīraṁ guhāsayam*
ye cittaṁ saññamessanti, mokkhanti mārabandhanā 37

(5) They who will restrain their thought, which travels far, alone, incorporeal, seated in the cave (of the heart), will be freed from the fetters of death. (37)

6 *anavaṭṭhitacittassa saddhammam avijānato*
pariplavapasādassa paññā na paripūrati 38

(6) If a man's thought is unsteady, if it does not know the true law, if the serenity of mind is troubled, (in him) wisdom is not perfected. (38)

7 *anavassutacittassa ananvāhatacetaso,*
puññapāpapahīnassa natthi jāgarato bhayam 39

(7) There is no fear for him whose thought is untroubled (by faults), whose thought is unagitated, who has ceased to think of good and evil, who is awake (watchful, vigilant). (39)

anavassuta: untroubled (by faults).

Cf. *Lalitavistara*, Ch. XXII.

śuṣkā āśravā na punaḥ śravanti. The faults are dried up, they will not flow again. In the *Mahāparinibbāṇa Sutta* three kinds are distinguished, *kāmāsavā, bhavāsavā, avijjāsavā,* the faults of lust, of existence, and of ignorance.

The direction of the mind towards external objects requires to be checked. It is *mithyāpravṛtti* which leads to rebirth.

who has ceased to think of good and evil. The Buddha taught the Brāhmin women in Śrāvastī who approached him for advice, 'There are two things in the world which are immutably fixed, that good actions bring happiness and bad actions result in misery. But (it is not generally known that) the joys of heaven as well as the sorrows of earth are both to be avoided' (Beal, *Dhammapada* (1902), p. 89).

Good secures for us rebirth in a happy life or heaven even as evil secures rebirth in an unhappy life. We must aim at *nirvāṇa* which goes beyond good and evil.

8 *kumbhūpamaṁ kāyam imam viditvā*
nagarūpamaṁ cittam idam ṭhapetvā
yodhetha māraṁ paññāvudhena
jitaṁ ca rakkhe, anivesano siyā 40

(8) Knowing that this body is (fragile) like a jar, making this thought firm like a fortress, let him attack Māra (the tempter) with the weapon of wisdom, protect what he has conquered and remain attached to it. (40)

anivesana: let him be without attachment, even after he has vanquished Māra.

At no stage in our development can we be sure that no temptations will overtake us. St. Paul says: 'Let him that thinketh he standeth take heed lest he fall' (1 Cor. x. 12). Danger often lurks just where strength is assumed for that is the point which is often left unguarded.

9 *aciraṁ vat' ayam kāyo paṭhavim adhisessati*
chuddho apetaviññāṇo niratthaṁ va kaliṅgaram 41

(9) Before long, alas, will this body lie on the earth, despised, bereft of consciousness, useless like a burnt faggot. (41)

10 *diso disaṁ yaṁ taṁ kayirā verī vā pana verinam*
micchāpaṇihitaṁ cittaṁ pāpiyo naṁ tato kare 42

(10) Whatever an enemy may do to an enemy, whatever a hater may do to a hater, a wrongly directed mind will do us greater harm. (42)

11 *na taṁ mātā pitā kayirā, aññe vā pi ca ñātakā*
sammāpaṇihitaṁ cittaṁ seyyaso naṁ tato kare 43

(11) Not a mother, not a father, nor any other relative will

do so much; a well-directed mind will do us greater service. (43)

All duties have self-control for their end, *sarve dharmāḥ manonigrahalakṣaṇāntāḥ*.

This word 'self-control' has become so worn by frequent usage that its true meaning is lost on us. Self-control is freedom from routine. It is not a mere negative achievement, the harsh repression of every positive impulse. Negatively it is deliverance from habit, mechanical repetitive living. Positively it is inspired, creative life.

CHAPTER IV

PUPPHAVAGGO

FLOWERS

1 *ko imaṁ paṭhaviṁ vijessati yamalokaṁ ca imaṁ sadevakam?*
ko dhammapadaṁ sudesitaṁ kusalo puppham iva pacessati? 44

(1) Who shall conquer this world and this world of Yama (the lord of the departed) with its gods? Who shall find out the well-taught path of virtue even as a skilled person finds out the (right) flower? (44)

sudesitam: well taught. The Buddha is the teacher of the path. *mārgadarśaka, mārgadeśika.*

2 *sekho paṭhaviṁ vijessati yamalokaṁ ca imaṁ sadevakam*
sekho dhammapadaṁ sudesitaṁ kusalo puppham iva pacessati 45

(2) The disciple will conquer this world and this world of Yama with its gods. The disciple will find out the well-taught path of virtue even as a skilled person finds out the (right) flower. (45)

3 *phenūpamaṁ kāyam imaṁ viditvā*
marīcidhammam abhisambudhāno
chetvāna mārassa papupphakāni
adassanaṁ maccurājassa gacche 46

(3) Knowing that this body is like froth, knowing that it is of the nature of a mirage, breaking the flowery shafts of Māra, he will go where the king of death will not see him. (46)

Kāma, the Hindu god of love, uses flower-arrows which are here attributed to Māra, the tempter. Cf. the names of Kāma, *puṣpabāṇa, kusumāyudha.*

Cf. *Lalitavistara*: *māyāmarīcisadṛśā vidyutphenopamāś capalāḥ.*

4 *pupphāni h' eva pacinantaṁ vyāsattamanasaṁ naram*
suttaṁ gāmaṁ mahogho va maccu ādāya gacchati 47

(4) Death carries off a man who is gathering (life's) flowers, whose mind is distracted, even as a flood carries off a sleeping village. (47)

5 *pupphāni h' eva pacinantaṁ vyāsattamanasaṁ param*
atittaṁ yeva kāmesu antako kurute vasam 48

(5) Death overpowers a man even while he is gathering (life's) flowers and whose mind is distracted even before he is satiated in his pleasures. (48)

antaka: Death.

Cf. *M.B. Śāntiparva*:

puṣpāṇīva vicinvantam anyatragatamānasam
anavāpteṣu kāmeṣu mṛtyur abhyeti mānavam
suptaṁ vyāghraṁ mahaugho vā mṛtyur ādāya gacchati
sañcinvānakam evainaṁ kāmānām avitṛptikam

'Death approaches a man, like one who is gathering flowers, whose mind is turned elsewhere, before his desires are fulfilled. Death carries off this man, who is gathering flowers and who is not satisfied in his desires (or pleasures), even as a flood carries off a sleeping tiger.'

6 *yathāpi bhamaro pupphaṁ vaṇṇagandham aheṭhayam*
paleti rasam ādāya evaṁ gāme munī care 49

(6) Even as a bee gathers honey from a flower and departs without injuring the flower or its colour or scent, so let a sage dwell in his village. (49)

The mendicant takes what is offered him freely by the faithful and does them no harm.

7 *na paresaṁ vilomāni, na paresaṁ katākatam*
attano va avekkheyya katāni akatāni ca 50

(7) Not the unworthy actions of others, not their (sinful) deeds of commission or omission, but one's own deeds of commission and omission should one regard. (50)

8 *yathāpi ruciraṁ pupphaṁ vaṇṇavantam agandhakam*
evaṁ subhāsitā vācā aphalā hoti akubbato 51

(8) Like a beautiful flower, full of colour but without scent, are the well-spoken but fruitless words of him who does not act (as he professes to). (51)

Cf. Matthew xxiii. 2, 3. 'The scribes and the pharisees sit in Moses' seat; so practise and observe whatever they tell you, but not what they do; for they preach but do not practise.'

9 *yathāpi ruciraṁ pupphaṁ vaṇṇavantaṁ sagandhakam*
evaṁ subhāsitā vācā saphalā hoti sakubbato 52

(9) But like a beautiful flower full of colour and full of scent are the well-spoken and fruitful words of him who acts (as he professes to). (52)

10 *yathāpi puppharāsimhā kayirā mālāguṇe bahū*
evaṁ jātena maccena kattabbaṁ kusalaṁ bahum 53

(10) As many kinds of garlands can be made from a heap of flowers, so many good works should be achieved by a mortal when once he is born. (53)

From the raw material of life, different possibilities can be developed.

11 *na pupphagandho paṭivātam eti,*
na candanaṁ tagaraṁ mallikā vā,
sataṁ ca gandho pativātam eti,
sabbā disā sappuriso pavāti 54

(11) The scent of flowers does not travel against the wind, nor that of sandalwood, nor of *tagara* and *mallikā* flowers, but the fragrance of good people travels even against the wind. A good man pervades every quarter. (54)

tagara: a plant from which scented powder is made.

mallikā: jasmine.

12 *candanaṁ tagaraṁ vā pi uppalam atha vassikī*
etesaṁ gandhajātānaṁ sīlagandho anuttaro 55

(12) Sandalwood or *tagara*, a lotus flower or a *vassikī*, among these kinds of perfumes the perfume of virtue is unsurpassed. (55)

vassikī: a variety of jasmine flower.

13 *appamatto ayaṁ gandho y' āyaṁ tagaracandanī*
yo ca sīlavataṁ gandho vāti devesu uttamo 56

(13) Little is the scent that comes from *tagara* or sandalwood, the perfume of those who possess virtue rises up to the gods as the highest. (56)

The reference is to certain sages who neglected cleanliness in their pursuit of holiness; when they were afraid of getting into the presence of the gods, the gods said:

'Be not afraid. Our nostrils are filled with the perfume of your good deeds.' The odour of sanctity covered up the smell of their uncleanliness.

14 *tesaṁ sampannasīlānam appamādavihārinam*
sammadaññā-vimuttānaṁ māro maggaṁ na vindati 57

(14) Of those who possess these virtues, who live without thoughtlessness, who are freed by perfect knowledge, Māra the tempter never finds their way. (57)

Those who are set free by perfect wisdom overcome death.

15 *yathā saṁkāradhānasmim ujjhitasmiṁ mahāpathe*
padumaṁ tatthā jāyetha sucigandhaṁ manoramam 58

(15) Just as on a heap of rubbish thrown upon the highway grows the lotus sweetly fragrant and delighting the heart. (58)

padumam: lotus. The symbol of the lotus is frequently used in Indian literature, Hindu and Buddhist. The beginnings of the lotus are in the slime of the depths. Its development and blossoming are in response to the light of the sun. The lotus symbolises the divine possibilities of human nature.

16 *evaṁ saṁkārabhūtesu andhabhūte puthujjane*
atirocati paññāya sammāsaṁbuddhasāvako 59

(16) Even so among those blinded mortals who are like rubbish the disciple of the truly enlightened Buddha shines with exceeding glory by his wisdom. (59)

paññāya: by his wisdom. *Prajñā* is the primary form of knowledge of which all other forms are limitations. It is spiritual wisdom which is gained by the practice of virtue, *śīla*, and contemplation, *samādhi.* In the later doctrine of *prajñāpāramitā* the five steps to *prajñā* are *dāna*, *śīla*, *kṣānti*, *vīrya*, and *dhyāna*.

Wisdom is attained by spiritual insight or intuition rather than by observation and analysis. It is the result of a contemplative rather than an intellectual attitude. Homer makes the grey-eyed goddess tell the young Telemachus, 'Take courage. Some things you will think of for yourself. Others a god will put into your heart.' Prajña is achieved by a perfect communion with the source of all truth, which is to be found, not created. The Buddha is the enlightened one who found the truth as he sat through the silent nights in meditation. Those who like to discern the truth of things become free from attachment, free from sin, free from birth and old age. *yathābhūtaṁ pajānāti, te vītarāga, te vidosa, te parimuccanti jatiyā jarayā. Majjhima* I. 65. According to Mahāyāna Buddhism, the Supreme Ādibuddha who corresponds to the Īśvara of the Upaniṣads wished to become many. This wish or desire is designated prajña, divine wisdom. The Buddha and the Prajñā came to be regarded as the Father and the Mother of the Universe. See also *Māṇḍūkya Up.* 6.

CHAPTER V

BĀLAVAGGO

THE FOOL

1 *dīghā jāgarato ratti, dīghaṁ santassa yojanam*
dīgho bālānaṁ saṁsāro saddhammam avijānatam 60

(1) Long is the night to him who is awake, long is the *yojana* (a space of nine or twelve miles) to him who is weary; long is the chain of existence to the foolish who do not know the true law. (60)

saṁsāra: chain of births and deaths which goes on until we are freed from it by the knowledge of the true law which leads to *nirvāṇa.*

2 *carañ ce n' ādhigaccheyya seyyaṁ sadisam attano*
ekacariyaṁ daḷhaṁ kayirā, natthi bāle sahāyatā 61

(2) If on a journey (a traveller) does not meet his better or equal let him firmly pursue his journey by himself; there is no companionship with a fool. (61)

The reference is to one who is travelling in the path of religious duty.

3 *'puttā m'atthi dhanam m'atthi' iti bālo vihaññati*
attā hi attano natthi, kuto puttā? kuto dhanam? 62

(3) The fool is tormented thinking 'these sons belong to me', 'this wealth belongs to me'. He himself does not belong to himself. How then can sons be his? How can wealth be his? (62)

4 *yo bālo maññati bālyaṁ paṇḍito vāpi tena so*
bālo ca paṇḍitamānī sa ve bālo ti vuccati 63

(4) The fool who knows his foolishness is wise at least to that extent; but a fool who thinks himself wise is called a fool indeed. (63)

5 *yāvajīvaṁ pi ca bālo paṇḍitaṁ payirupāsati*
na so dhammaṁ vijānāti dabbī sūparasaṁ yathā 64

(5) If a fool be associated with a wise man even all his life, he does not perceive the truth even as a spoon (does not perceive) the taste of soup. (64)

6 *muhuttam api ce viññu paṇḍitaṁ payirupāsati*
khippaṁ dhammaṁ vijānāti jivhā sūparasaṁ yathā 65

(6) But if a thoughtful man be associated with a wise man even for a minute, he will soon perceive the truth even as the tongue (perceives) the taste of soup. (65)

The same idea and image are found in the *M.B.*:

ciraṁ hy atijaḍaḥ śūraḥ paṇḍitaṁ paryupāsya ha
na sa dharmān vijānāti darvī sūparasān iva
muhūrtam api taṁ prājñaḥ paṇḍitaṁ paryupāsya hi
kṣipraṁ dharmān vijānāti jihvā sūparasān iva.
(x. 178.)

7 *caranti bālā dummedhā amitten' eva attanā*
karontā pāpakaṁ kammaṁ yaṁ hoti kaṭukapphalaṁ 66

(7) Fools of little understanding, being enemies to themselves, wander about doing evil deeds which bear bitter fruits. (66)

8 *na taṁ kammaṁ kataṁ sādhu yaṁ katvā anutappati*
yassa assumukho rodaṁ vipākaṁ paṭisevati 67

(8) That deed is not well done, which, having been done, brings remorse, whose reward one receives weeping and with a tearful countenance. (67)

9 *taṁ ca kammaṁ kataṁ sādhu yaṁ katvā n' ānutappati,*
yassa patīto sumano vipākaṁ paṭisevati 68

(9) But that deed is well done, which, having been done, does not bring remorse, whose reward one receives delighted and happy. (68)

10 *madhuvā maññati bālo yāva pāpaṁ na paccati*
yadā ca paccati pāpam atha (bālo) dukkhaṁ nigacchati 69

(10) So long as an evil deed does not bear fruit, the fool thinks that it is like honey; but when it bears fruit, then the fool suffers grief. (69)

11 *māse māse kusaggena bālo bhuñjetha bhojanam*
na so saṅkhatadhammānaṁ kalam agghati soḷasim 70

(11) Let a fool month after month eat his food with the tip (of a blade) of *kuśa* grass; nevertheless he is not worth the sixteenth part of those who have well understood the law. (70)

Though the Buddha often adopts a gloomy view of the nature of the body to wean us from bodily pleasures, he does not support asceticism. If we adopt the right attitude, we can enjoy the things of sense. Good conduct is higher than asceticism.

12 *na hi pāpaṁ kataṁ kammaṁ sajjhu khīraṁ va muccati*
ḍahaṁ taṁ bālam anveti bhasmācchanno va pāvako 71

(12) An evil deed, like newly drawn milk, does not turn (at once); smouldering, like fire covered by ashes, it follows the fool. (71)

muccati: does not turn (suddenly), even as newly drawn milk does not curdle immediately but takes some time to do so.

Cf. *Manu*, iv. 172: *n' ādharmaś carito loke sadyaḥ phalati gaur iva*, 'An evil act committed in the world does not bear fruit at once, like a cow (or like milk)'. Sometimes evil acts take a long while to produce their results.

13 *yāvad eva anatthāya ñattam bālassa jāyati*
hanti bālassa sukkaṁsaṁ muddham assa vipātayam 72

(13) The knowledge that a fool acquires, far from being to his advantage, destroys his bright share of merit and cleaves his head. (72)

The first line is also rendered thus: 'When to his disadvantage a fool acquires knowledge.'[1]

14 *asataṁ bhāvanam iccheyya purekkhāraṁ ca bhikkhusu*
āvāsesu ca issariyaṁ pūjā parakulesu ca 73

(14) Let the fool wish for false reputation, for precedence among the mendicants, for lordship in convents, and worship among other groups. (73)

15 *'mam' eva kata maññantu gihī pabbajitā ubho*
mam' evātivasā assu kiccākiccesu kismici'
iti bālassa saṅkappo icchā māno ca vaḍḍhati 74

(15) 'Let both the householders and the monks think that this is done by me. Let them follow my pleasure in what should be done and what should not be done.' Such is the wish of the fool and so his desire and pride increase. (74)

Ambition and self-will are dangers which one should avoid.

16 *aññā hi lābhūpanisā, aññā nibbānagāminī*
evam etam abhiññāya, bhikkhu buddhassa sāvako
sakkāraṁ n' abhinandeyya vivekam anubrūhaye 75

(16) One is the road that leads to gain; another is the road that leads to *nirvāṇa*. Let the mendicant, the disciple of the Buddha, having learnt this, not seek the respect of men but strive after wisdom. (75)

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[1] See *Buddhist Legends*, E.T. by E. W. Burlingame, vol. ii (1921), p. 144.

viveka: wisdom or discrimination. This word is also used for separation from the world and retreat into solitude (*kāyaviveka*), or separation from idle thoughts (*cittaviveka*), or the highest separation and freedom (*nirvāṇa*). The disciple of the Buddha should not delight in worldly gain but should devote himself to solitude. Nowadays it is difficult to find men who can endure to be alone with themselves for long periods.

Cf. *Kaṭha Up.* for the two ways of the good and the pleasant. I. 2. 1–2.

CHAPTER VI

PAṆḌITAVAGGO

THE WISE MAN

1 *nidhīnaṁ va pavattāraṁ yaṁ passe vajjadassinaṁ*
niggayhavādiṁ medhāviṁ tādisaṁ paṇḍitaṁ bhaje
tādisaṁ bhajamānassa seyyo hoti na pāpiyo 76

(1) If a person sees a wise man who reproaches him (for his faults), who shows what is to be avoided, he should follow such a wise man as he would a revealer of hidden treasures. It fares well and not ill with one who follows such a man. (76)

One should not resent candid criticism by a friend.

2 *ovadeyyānusāseyya, asabbhā ca nivāraye,*
sataṁ hi so piyo hoti asataṁ hoti appiyo 77

(2) Let him admonish, let him instruct, let him restrain from the impure. He becomes beloved of the good and hated by the evil. (77)

3 *na bhaje pāpake mitte, na bhaje purisādhame*
bhajetha mitte kalyāṇe, bhajetha purisuttame 78

(3) One should not associate with friends who are evil-doers nor with persons who are despicable; associate with friends who are virtuous, associate with the best of men. (78)

4 *dhammapīti sukhaṁ seti vippasannena cetasā*
ariyappavedite dhamme sadā ramati paṇḍito 79

(4) He who drinks in the law lives happily with a serene mind.

The wise man ever rejoices in the law made known by the elect (or the Āryas). (79)

Ariya refers to the Buddha and his followers.

5 *udakaṁ hi nayanti nettikā*
usukārā namayanti tejanam
dāruṁ namayanti tacchakā
attānaṁ damayanti paṇḍitā 80

(5) Engineers (who build canals and aqueducts) lead the water (wherever they like), fletchers make the arrow straight, carpenters carve the wood; wise people fashion (discipline) themselves. (80)

See verse 33.

nayanti: lead. They force the water to go where it would not go of itself.

6 *selo yathā ekaghaṇo vātena na samīrati,*
evaṁ nindāpasaṁsāsu na samiñjanti paṇḍitā 81

(6) As a solid rock is not shaken by the wind, so wise men are not moved amidst blame and praise. (81)

See *B.G.* ii. 66–7.

7 *yathāpi rahado gambhīro vippasanno anāvilo*
evaṁ dhammāni sutvānā vippasīdanti paṇḍitā 82

(7) Even as a deep lake is clear and calm so also wise men become tranquil after they have listened to the laws. (82)

8 *sabbattha ve sappurisā cajanti na kāmakāmā lapayanti santo*
sukhena phuṭṭhā athavā dukhena na uccāvacaṁ paṇḍitā
dassayanti 83

(8) Good people walk on whatever happens to them. Good people do not prattle, yearning for pleasures. The wise do not show variation (elation or depression), whether touched by happiness or else by sorrow. (83)

sabbattha (Skt. *sarvatra*), everywhere, in all conditions.

cajanti: another reading is *vajanti*: the good people, ridding themselves of lust by the wisdom which *arhat*-ship confers, are not shaken by the earthly conditions (*lokadharma*), which are *nindā, praśaṁsā, sukha, duḥkha, lābha, alābha, yaśa, ayaśa*. Good people everywhere practise renunciation.

9 *na attahetu, na parassa hetu, na puttam icche, na dhanam, na raṭṭhaṁ*
nayicche adhammena samiddhim attano sa sīlavā, paññavā, dhammiko siyā 84

(9) He who, for his own sake or for the sake of another, does not wish for a son or wealth or a kingdom, if he does not wish for his own prosperity by unfair means he certainly is virtuous, wise, and religious. (84)

10 *appakā te manussesu ye janā pāragāmino*
athāyam itarā pajā tīram ev' ānudhāvati 85

(10) Few amongst men are those who reach the farther shore: the other people here run along (this) shore. (85)

The other shore stands for life eternal, *nirvāṇa*; this shore for earthly life, *saṁsāra*.

11 *ye ca kho sammadakkhāte dhamme dhammā 'nuvattino*
te janā pāram essanti maccudheyyaṁ suduttaram 86

(11) But those who, when the law has been well preached to them, follow the law, will pass to the other shore, [beyond] the dominion of death which is difficult to overcome. (86)

Only those who understand the law and follow it in practice can attain to *nirvāṇa.*

12 *kaṇhaṁ dhammaṁ vippahāya sukkaṁ bhāvetha paṇḍito*
okā anokam āgamma, viveke yattha dūramam 87

(12) Let the wise man leave the way of darkness and follow the way of light. After going from his home to a homeless state, that retirement so hard to love. (87)

13 *tatrābhiratim iccheyya, hitvā kāme akiñcano*
pariyodapeyya attānaṁ cittaklesehi paṇḍito 88

(13) let him there look for enjoyment. Putting away all pleasures, calling nothing his own, let the wise man cleanse himself from all the impurities of the heart. (88)

Light and darkness stand for good and evil. The homeless life seems to be devoid of enjoyment, but real happiness is to be found there.

cittaklesehi: the impurities of the heart which are passion, anger, ignorance, arrogance, and pride.

14 *yesaṁ sambodhiyaṅgesu sammā cittaṁ subhāvitam*
ādānapaṭinissagge anupādāya ye ratā,
khīṇāsavā jutīmanto te loke parinibbutā 89

(14) Those whose minds are well grounded in the (seven) elements of enlightenment, who without clinging to anything rejoice in freedom from attachment, whose appetites have been conquered, who are full of light, attain *nirvāṇa* in this world. (89)

te loke parinibbutā: they attain *nirvāṇa* in this world. They are freed from all worldly fetters though they live in this world. *Nirvāṇa* means extinction of individuality, not complete annihilation. It is frequently described as a state of bliss. There are eight progressive stages of sanctification called the four paths (*cattāro maggā*) and four fruitions (*cattāri phalāni*). The *arhat* attains the full fruition of final sanctification. He answers to the *jīvan-mukta* and attains what is called *upādhiśeṣa-nirvāṇa*; on the death of the body he attains *anupādhiśeṣa-nirvāṇa* or *videha-mukti*. The oil in the lamp of life is burnt out, the seed of existence is withered, and he enters the bliss of *nirvāṇa*, which is the supreme reward of the highest spiritual development.

The seven elements are the seven component parts of the Buddhist ideal of character: mindfulness, wisdom, energy, joyousness, serenity, concentrated meditation, and equanimity.

CHAPTER VII

ARAHANTAVAGGO

THE ARHAT (THE SAINT)

1 *gataddhino visokassa vippamuttassa sabbadhi*
sabbaganthappahīnassa pariḷāho na vijjati 90

(1) There is no suffering for him who has completed his journey, who is freed from sorrow, who has freed himself on all sides, who has shaken off all fetters. (90)

The *Arhat* is he who has reached the highest degree of the four orders of the Āryas: *Srotāpanna*, *Sakṛidāgāmin*, *Anāgāmin*, and *Arhat*.

Srotāpanna is he who has got into the stream. He may have seven births before he reaches the other shore, i.e. *nirvāṇa*. *Sakṛdāgāmin* is he who comes back but once. He is born only once again among men or gods. *Anāgāmin* is he who does not come back. He is not born again in this world. He may be born in the world of *Brahmā* before he reaches *nirvāṇa*. *Arhat* is the perfected who has reached the highest state, from which *nirvāṇa* is perceived.

2 *uyyuñjanti satīmanto na nikete ramanti te*
haṁsā va pallalaṁ hitvā okam okaṁ jahanti te 91

(2) The thoughtful exert themselves; they do not delight in an abode; like swans who have left their lake they leave their house and home. (91)

satīmanto (Skt. *smṛtimantaḥ*): possessed of memory.

In Buddhist psychology *sati* has the technical meaning of mindfulness.

3 *yesaṁ saṁnicayo natthi, ye pariññātābhojanā*
suññato animitto ca vimokho yesaṁ gocaro,
ākāse va sakuntānaṁ gati tesaṁ durannayā 92

(3) Those who have no accumulation (of property), who eat according to knowledge, who have perceived (the nature of) release and unconditioned freedom, their path is difficult to understand like that (the flight) of birds through the sky. (92)

animitto: unconditioned, owing to the absence of passion and other causes. Since it is freed from these causes it is called unconditioned freedom. *rāgādinimittābhāvena animittam, tehi ca vimuttan ti animitto vimokho* (*B.*).

See also *M.B.* xii. 6763:

śakunānāṁ ivākāśe matsyānāṁ iva codake
yathā padaṁ na dṛśyeta tathā jñānavidāṁ gatiḥ

'As the path of the birds in the air or of fishes in the water is invisible, even so is the path of the possessors of wisdom.' 'The wind blows where it wills, and you hear the sound of it but you do not know whence it comes or whither it goes: so it is with every one who is born of the Spirit' (John iii. 8).

4 *yassāsavā parikkhīṇā, āhāre ca anissito*
suññato animitto ca vimokho yassa gocaro,
ākāse va sakuntānaṁ padaṁ tassa durannayam 93

(4) He whose passions are destroyed, who is indifferent to food, who has perceived (the nature of) release and unconditioned freedom, his path is difficult to understand like that of birds through the sky. (93)

āsavā: passions. They are four: *kāmāsava*, sensuality; *bhavāsava*, lust for life; *diṭṭhāsava*, speculative interest; *avijjāsava*, ignorance. See 39 n.

5 *yass' indriyāni samathaṁ gatāni,*
assā yathā sārathinā sudantā,
pahīnamānassa anāsavassa
devāpi tassa pihayanti tādino 94

(5) Even the gods envy him whose senses are subdued like

horses well tamed by the charioteer, who is free from pride and free from taints. (94)

The disciple of the Buddha who has attained *nirvāṇa* is above all gods.

The simile of the charioteer is used often in Indian texts (*Kaṭha Up.*, iii. 3; *Milindapañha*, 26–8).

Cf. Plato who makes the Charioteer 'Reason' and the two horses 'Sensibility' and 'Spirit' (*Laws*, 898 *c*).

6 *paṭhavīsamo na virujjhati*
indakhīlūpamo tādi subbato
rahado va apetakaddamo
saṁsārā na bhavanti tādino 95

(6) Such a man who is tolerant like the earth, like a threshold; who does his duty, who is like a lake free from mud: to a man like that there is no cycle of births and deaths. (95)

The similes suggest the imperturbability of the saint. The earth is generally represented as an emblem of patience.

kṣamā dharitrī. The earth does not shrink or protest whatever is laid upon it. The bolt of Indra suggests strength and firmness, and the unruffled lake represents serenity and purity.

B., however, gives a different interpretation. The earth does not feel pleasure even though flowers are thrown on it, nor does the bolt of Indra show displeasure even though unsavoury things are brought to it. Even so, a wise person is indifferent to honour and dishonour.

7 *santaṁ tassa manaṁ hoti, santā vācā ca kamma ca*
sammadaññā vimuttassa upasantassa tādino 96

(7) His thought is calm, calm is his word as well as his deed when he has obtained freedom through true knowledge and has become tranquil. (96)

The threefold division of thought, word, and deed is found in many pre-Buddhist writings: *yan me manasā, vācā, karmaṇā vā duṣkṛtaṁ* *kṛtam* (*Taittirīya Āraṇyaka*, x. i. 12). See also *Manu*, xii. 4–8; *M.B.* xii. 4059, 6512, 6549, 6554; xiii. 5677.

8 *assaddho akataññū ca sandhicchedo ca yo naro*
hatāvakāso vantāso sa ve uttamaporiso 97

(8) The man who is free from credulity, who knows the uncreated, who has severed all ties, who has put an end to all occasions (for the performance of good or bad actions), who has renounced all desires, he, indeed, is exalted among men. (97)

akata: the uncreated. The teacher assumes that sorrow, error, and discord spring from the ignorance of the unmade, the uncreated, and knowledge of the unmade, the uncreated, leads to the harmonies of goodness, truth, and beauty.

There seems here to be a play on different meanings (*śleṣa*): *akataññū* and *a-kataññū*; see also xvi. 1.

9 *gāme vā yadi vāraññe ninne vā yadi vā thale*
yatth' ārahanto viharanti taṁ bhūmiṁ rāmaṇeyyakam 98

(9) That place is delightful where saints dwell, whether in the village or in the forest, in deep water or on dry land. (98)

10 *ramaṇīyāni araññāni yattha na ramatī jano*
vītarāgā ramissanti na te kāmagavesino 99

(10) Forests are delightful (to saints); where (ordinary) people find no delight there the passionless will find delight, for they do not seek for the pleasures of sense. (99)

CHAPTER VIII

SAHASSAVAGGO

THE THOUSANDS

1 *sahassam api ce vācā anatthapadasaṁhitā*
ekam atthapadaṁ seyyo yaṁ sutvā upasammati 100

(1) Better than a thousand utterances composed of meaningless words is one sensible word on hearing which one becomes peaceful. (100)

Most of us think ourselves to be religious when we mouth sacred formulas, even when we do not know of what we speak. Of the beauty and terror of the human soul on its knees before the unseen power we feel nothing.

Cf. St. Paul: 'Nevertheless, in church I would rather speak five words with my mind, in order to instruct others, than ten thousand words in a tongue' (1 Corinthians xiv. 19).

2 *sahassam api ce gāthā anatthapadasaṁhitā*
ekaṁ gāthāpadaṁ seyyo yaṁ sutvā upasammati 101

(2) Better than a thousand verses composed of meaningless words is one word of a verse on hearing which one becomes peaceful. (101)

3 *yo ca gāthāsataṁ bhāse anatthapadasaṁhitā*
ekaṁ gāthāpadaṁ seyyo yaṁ sutvā upasammati 102

(3) Better than reciting a hundred verses composed of meaningless words is one text on hearing which one becomes peaceful. (102)

The Chinese version reads: 'Although a man can repeat a thousand stanzas but understand not the meaning of the lines he repeats, this is not equal to the repetition of one sentence well understood which is able, when heard, to control thought. To repeat a thousand words without understanding, what profit is there in this? But to understand one truth, and hearing it to act accordingly, this is to find deliverance' (Beal, *Dhammapada* (1902), p. 104).

4 *yo sahassaṁ sahassena saṅgāme mānuse jine*
ekaṁ ca jeyya attānaṁ sa ve saṅgāmajuttamo 103

(4) If a man were to conquer in battle a thousand times a thousand men, and another conquer one, himself, he indeed is the greatest of conquerors. (103)

Cf. Proverbs xvi. 32. 'He that is slow to anger is better than the mighty: and he that ruleth his spirit than he that taketh a city.'

5 *attā have jitaṁ seyyo yā c' āyam itarā pajā*
attadantassa posassa niccaṁ saṁyatacārino 104

(5) Conquest of self is indeed better than the conquest of other persons; of one who has disciplined himself, who always practises self-control. (104)

6 *n' eva devo, na gandhabbo, na māro saha brahmunā*
jitam apajitaṁ kayirā tathārūpassa jantuno 105

(6) Not even a god nor a *gandharva* nor Māra along with Brahmā could turn into defeat the victory of such a one (who has conquered himself). (105)

Gandharvas are fairies.

Brahmā is the creator god according to Hindu tradition.

The Buddhists acknowledge the existence of some Hindu deities and offer worship to them in recognition of the friendly services they rendered to Gautama the Buddha.

Man cannot be injured by external forces. He cannot be hurt except by himself.

7 *māse māse sahassena yo yajetha sataṁ samam*
ekaṁ ca bhāvitattānaṁ muhuttam api pūjaye
sā yeva pūjanā seyyo yaṁ ca vassasataṁ hutam 106

(7) If a man month after month for a hundred years should sacrifice with a thousand (sacrifices), and if he but for one moment pay homage to a man whose self is grounded in knowledge, better is that homage than what is sacrificed for a hundred years. (106)

'To obey is better than sacrifice' (1 Samuel xv. 22).

Cf. *M.B.*:

na hy ammayāni tīrthāni na devā mṛcchilāmayā
te punanty urukālena darśanād eva sādhavaḥ

'The waters of sacred rivers, images (of gods) made of clay and stone purify us after a long time, the saints (purify us) at sight.'

8 *yo ca vassasataṁ jantu aggiṁ paricare vane,*
ekaṁ ca bhāvitattānaṁ muhuttam api pūjaye
sā yeva pūjanā seyyo yaṁ ca vassasataṁ hutam 107

(8) If a man for a hundred years tend the (sacrificial) fire in the forest, and if he but for one moment pay homage to a man whose self is grounded in knowledge, better is that homage than what is sacrificed for a hundred years. (107)

9 *yaṁ kiñci yiṭṭhaṁ va hutaṁ va loke*
saṁvaccharaṁ yajetha puññapekho
sabbaṁ pi taṁ na catubhāgam eti
abhivādanā ujjugatesu seyyo 108

(9) Whatever a man sacrifice in this world as an offering or oblation for a year in order to gain merit—the whole of it is not worth a quarter (of the better offering). Homage paid to the righteous is better. (108)

10 *abhivādanasīlissa niccaṁ vaddhāpacāyino*
cattāro dhammā vaḍḍhanti, āyu, vaṇṇo, sukham, balaṁ 109

(10) To him who constantly practises reverence and respects the aged, four things will increase, life (length of days), beauty, happiness, strength. (109)

Cf. *Manu*, ii. 121, where the four things are life, knowledge, glory, and strength.

abhivādanaśīlasya nityaṁ vṛddhopasevinaḥ
catvāri sampravardhante āyur vidyā yaśo balam

11 *yo ca vassasataṁ jīve dussīlo asamāhito*
ekāhaṁ jīvitaṁ seyyo sīlavantassa jhāyino 110

(11) But he who lives a hundred years, wicked and unrestrained, a life of one day is better if a man is virtuous and reflecting. (110)

Better than a hundred years of wicked and intemperate life is a single day of moral and contemplative life.

Cf. Ps. lxxxiv. 10 (Prayer-Book version): 'One day in thy courts is better than a thousand.'

12 *yo ca vassasataṁ jīve duppañño asamāhito*
ekāhaṁ jīvitaṁ seyyo paññāvantassa jhāyino 111

(12) And he who lives a hundred years, ignorant and unrestrained, a life of one day is better for one who is wise and reflecting. (111)

13 *yo ca vassasataṁ jīve kusīto hīnavīriyo*
ekāhaṁ jīvitaṁ seyyo viriyam ārabhato daḷham 112

(13) And he who lives a hundred years, idle and weak, a life of one day is better if a man strenuously makes an effort. (112)

14 *yo ca vassasataṁ jīve apassam udayavyayam*
ekāhaṁ jīvitaṁ seyyo passato udayavyayam 113

(14) And he who lives a hundred years, not perceiving begin-

ning and end (birth and death), a life of one day is better if a man perceives beginning and end. (113)

We must know that in this world everything rises and passes away.

15 *yo ca vassasataṁ jīve apassam amataṁ padam*
ekāhaṁ jīvitaṁ seyyo passato amataṁ padam 114

(15) And he who lives a hundred years not perceiving the deathless state, a life of one day is better if a man perceives the deathless state. (114)

16 *yo ca vassasataṁ jīve apassaṁ dhammam uttamam*
ekāhaṁ jīvitaṁ seyyo passato dhammam uttamam 115

(16) And he who lives a hundred years not perceiving the highest law, a life of one day is better if a man perceives the highest law. (115)

CHAPTER IX

PĀPAVAGGO

EVIL CONDUCT

1 *abhittharetha kalyāṇe pāpā cittaṁ nivāraye*
dandhaṁ hi karoto puññaṁ pāpasmiṁ ramatī mano 116

(1) A man should hasten towards the good; he should restrain his thoughts from evil. If a man is slack in doing what is good, his mind (comes to) rejoice in evil. (116)

2 *pāpañ ce puriso kayirā na taṁ kayirā punappunam*
na tamhi chandaṁ kayirātha dukkho pāpassa uccayo 117

(2) If a man commits sin, let him not do it again and again. Let him not set his heart on it. Sorrowful is the accumulation of evil conduct. (117)

3 *puññañ ce puriso kayirā kayirāth' enaṁ punappunam*
tamhi chandaṁ kayirātha, sukho puññassa uccayo 118

(3) If a man does what is good, let him do it again and again. Let him set his heart on it. Happiness is the outcome of good conduct. (118)

4 *pāpo pi passati bhadraṁ yāva pāpaṁ na paccati*
yadā ca paccati pāpam (atha) pāpo pāpāni passati 119

(4) Even an evil-doer sees happiness so long as his evil deed does not ripen; but when the evil deed has ripened, then does the evil-doer see evil. (119)

5 *bhadro pi passati pāpaṁ yāva bhadraṁ na paccati*
yadā ca paccati bhadram (atha) bhadro bhadrāni passati 120

(5) Even a good man sees evil as long as his good deed does not ripen; but when his good deed ripens, then the good man sees the good (in store for him). (120)

6 *māppamaññetha pāpassa 'na maṁ taṁ āgamissati'*
udabindunipātena udakumbhopi pūrati
bālo pūrati pāpassa thokathokam pi ācinaṁ 121

(6) Think not lightly of evil (saying) that 'it will not come near me'. Even a water-pot is filled by the falling of drops of water. A fool becomes full of evil even if he gathers it little by little. (121)

7 *māppamaññetha puññassa 'na maṁ taṁ āgamissati'*
udabindunipātena udakumbhopi pūrati,
dhīro pūrati puññassa thokathokam pi ācinaṁ 122

(7) Think not lightly of good (saying) that 'it will not come near me'. Even a water-pot is filled by the falling of drops of water. A wise man becomes full of goodness even if he gathers it little by little. (122)

8 *vāṇijo va bhayaṁ maggaṁ appasattho mahaddhano*
visaṁ jīvitukāmo va pāpāni parivajjaye 123

(8) As a merchant ill-attended and having much wealth shuns a dangerous road, as a man who loves his life avoids poison, so should (a wise man) avoid evil actions. (123)

9 *pāṇimhi ce vaṇo nāssa hareyya pāṇinā visaṁ*
nābbaṇaṁ visam anveti, natthi pāpaṁ akubbato 124

(9) If there be no wound on a person's hand he might touch poison with his hand. Poison does not harm one who has no wound. No evil (befalls) him who does no evil. (124)

10 *yo appaduṭṭhassa narassa dussati*
suddhassa posassa anaṅgaṇassa
tam eva bālaṁ pacceti pāpam
sukhumo rajo paṭivātaṁ va khitto 125

(10) Whoever does wrong to an innocent person or to one who is pure and sinless, evil recoils on that fool even as fine dust thrown against the wind (recoils on the person throwing it). (125)

11 *gabbham eke upapajjanti nirayaṁ pāpakammino*
saggaṁ sugatino yanti parinibbanti anāsavā 126

(11) Some enter the womb; evil-doers go to hell; the good go to heaven; those free from worldly desires attain *nirvāṇa*. (126)

Enter the womb: are re-born on earth.

12 *na antalikkhe, na samuddamajjhe, na pabbatānaṁ vivaraṁ*
pavissa,
na vijjati so jagatippadeso, yatthaṭṭhito muñceyya pāpakammā 127

(12) Neither in the sky nor in the midst of the sea nor by entering into the clefts of mountains is there known a place on earth where stationing himself, a man can escape from (the consequences of) his evil deed. (127)

13 *na antalikkhe, na samuddamajjhe, na pabbatānaṁ vivaraṁ*
pavissa,
na vijjati so jagatippadeso yatthaṭṭhitaṁ nappasahetha
maccu 128

(13) Neither in the sky nor in the midst of the sea nor by entering into the clefts of mountains is there known a place

on earth where stationing himself, death cannot overcome (him). (128)

We cannot find release from death except by enlightenment.

These verses are an emphatic expression of the Buddhist principle that punishment comes from the moral order which reacts on those who break it. If a man persists in doing evil which he has himself recognized as such the consequences of his evil conduct will at last overtake him. The view that God intervenes in the world to make guilty people suffer is for the Buddha a sheer superstition. The law of dharma is organic to the nature of reality.

Cf. Gāndhi: 'I do not regard God as a Person. Truth for me is God and God's law and God are not different things or facts, in the sense that an earthly king and his law are different. Because God is an Idea, Law Himself. . . . He and His law abide everywhere and govern everything.' *Harijan*, 23 March 1940.

CHAPTER X

DAṆḌAVAGGO

PUNISHMENT

1 *sabbe tasanti daṇḍassa sabbe bhāyanti maccuno*
attānam upamaṁ katvā na haneyya na ghātaye 129

(1) All men tremble at punishment, all men fear death. Likening others to oneself, one should neither slay nor cause to slay. (129)

attānam upamaṁ katvā: do as you would be done by.

yathā aham evam anne pi sattā.

Cf. *B.G.* vi. 32:

ātmaupamyena sarvatra samaṁ pāśyati yo' rjuna;

Cf. *M.B.*

ātmopamas tu bhūteṣu yo vai bhavati pūruṣaḥ
nyastadaṇḍo jitakrodhaḥ sa pretya sukham edhate

The person who looks upon others as he looks upon himself, who has given up retaliation, who has conquered anger, obtains happiness in the next world.

na tat parasya saṁdadhyāt pratikūlaṁ yad ātmanaḥ
eṣa saṁkṣepato dharmaḥ kāmād anyaḥ pravartate

One should not behave towards others in a way which is disagreeable to oneself. This is the essence of morality. All other activities are due to selfish desire. (*Anuśāsanaparva*, 113. 6, 8.)

Hitopadeśa:

prāṇā yathātmano 'bhīṣṭā bhūtānām api te tathā
ātmaupamyena bhūteṣu dayāṁ kurvanti sādhavaḥ.

'By likening with oneself good people bestow compassion on all beings.'

Consideration for the feelings of others, not doing to them what you would not have them do to you, is the basis of society, according to Confucius. See *Analects*, iv. 15; xv. 2.

2 *sabbe tasanti daṇḍassa sabbesaṁ jīvitaṁ piyam*
attānam upamaṁ katvā na haneyya na ghātaye 130

(2) All men tremble at punishment: all men love life. Likening others to oneself one should neither slay nor cause to slay. (130)

Cf. Matthew vii. 12: 'Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.' Luke vi. 31: 'And as you wish that men would do to you, do so to them.'

Cf. *M.B.*: *ātmanaḥ pratikūlāni pareṣāṁ na samācaret*: 'Do not do unto others what is disagreeable to yourself.'

3 *sukhakāmāni bhūtāni yo daṇḍena vihiṁsati*
attano sukham esāno pecca so na labhate sukham 131

(3) He who seeking his own happiness inflicts pain (strikes with a stick) on beings who (like himself) are desirous of happiness does not obtain happiness after death. (131)

Cf. *Manu*, v. 45:

yo 'hiṁsakāni bhūtāni hinasty ātmasukhecchayā
sa jīvaṁś ca mṛtaś caiva na kvacit sukhaṁ edhate.

Cf. *M.B.* xiii. 5568:

ahiṁsakāni bhūtāni daṇḍena vinihanti yaḥ
ātmanaḥ sukham icchan sa pretya naiva sukhī bhavet

4 *sukhakāmāni bhūtāni yo daṇḍena na hiṁsati*
attano sukham esāno pecca so labhate sukham 132

(4) He who seeking his own happiness does not inflict pain (strike with a stick) on beings who (like himself) are desirous of happiness obtains happiness after death. (132)

5 *mā 'voca pharusaṁ kañci vuttā paṭivadeyyu taṁ*
dukkhā hi sārambhakathā paṭidaṇḍā phuseyyu taṁ 133

(5) Do not speak anything harsh. Those who are spoken to will answer you (in the same way). Since angry talk is painful, retaliation will touch you. (133)

6 *sace neresi attānaṁ kaṁso upahato yathā,*
esa patto 'si nibbāṇaṁ sārambho te na vijjati 134

(6) If you make yourself as still as a broken gong you have attained *nirvāṇa*, for agitation is not known to you. (134)

7 *yathā daṇḍena gopālo gāvo pāceti gocaram*
evaṁ jarā ca maccū ca āyuṁ pācenti pāṇinam 135

(7) Just as a cowherd with his staff drives the cows into the pasture-ground, so old age and death drive the life of sentient beings (into a new existence). (135)

8 *atha pāpāni kammāni karaṁ bālo na bujjhati*
sehi kammehi dummedho aggidaḍḍho va tappati 136

(8) But a fool committing evil deeds does not know (what is in store for him). The stupid man burns indeed through his own deeds, like one burnt by fire. (136)

He is consumed by his own deeds as if burnt by fire.

9 *yo daṇḍena adaṇḍesu appaduṭṭhesu dussati*
dasannam aññataraṁ ṭhānaṁ khippam eva nigacchati 137

(9) He who inflicts punishment on those who do not deserve punishment and offends against those who are without offence soon comes to one of these ten states. (137)

10 *vedanaṁ pharusaṁ jāniṁ sarīrassa ca bhedanam*
garukaṁ vāpi ābādhaṁ cittakkhepaṁ va pāpuṇe 138

(10) He may have cruel suffering, infirmity, injury of the body, heavy afflictions (dread diseases), or loss of mind, (138)

jāni, variant *hāni*, loss (of wealth).

11 *rājato va upassaggaṁ abbhakkhānaṁ va dāruṇaṁ*
parikkhayaṁ va ñātīnaṁ bhogānaṁ va pabhaṅguṇaṁ 139

(11) or a misfortune proceeding from the king or a fearful accusation, loss of relations, or destruction of treasures, (139)

abbhakkhānaṁ: false accusations for high treason or similar offences.

12 *atha v' assa agārāni aggi dahati pāvako*
kāyassa bhedā duppañño nirayaṁ so 'papajjati 140

(12) or lightning fire burns his houses and when his body is dissolved the fool goes to hell. (140)

13 *na naggacariyā na jaṭā na paṅkā*
nānāsakā thaṇḍilasāyikā vā
rajo ca jallaṁ ukkuṭikappadhānaṁ
sodhenti maccaṁ avitiṇṇakaṅkhaṁ 141

(13) Not nakedness, not matted hair, not dirt (literally mud), not fasting, not lying on the ground, not rubbing with ashes (literally dust), not sitting motionless purify a mortal who is not free from doubt. (141)

Not lying on the ground: not sleeping on the bare earth.

The Buddha rejects these outward signs of asceticism as they do not calm the passions. Cf. Hosea vi. 6: 'I will have mercy and not sacrifice; and the knowledge of God more than burnt offering.'

Sumāgadhā-Avadāna has the following story: A number of naked friars were assembled in the house of the daughter of Anāthapiṇḍika. She called her daughter-in-law Sumāgadhā and said, 'Go and see those highly respectable persons.' Sumāgadhā, expecting to see some of the saints like Sāriputra, Maudgalyāyana, and others, ran out full of joy. But when she saw these friars with their hair like pigeon wings, covered by nothing but dirt, offensive, and looking like demons, she became sad. 'Why are you sad?' said her mother-in-law. Sumāgadhā replied, 'O Mother, if these are saints, what must sinners be like?' (Max Müller, *The Dhammapada* (1881), p. 39.) See *Āmagandha Sutta*, 11.

Cf. *Lucian*: 'If you think that to grow a beard is to acquire wisdom, a goat is at once a complete Plato.'

14 *alaṅkato ce pi samaṁ careyya*
santo danto niyato brahmacārī
sabbesu bhūtesu nidhāya daṇḍaṁ
so brāhmaṇo so samaṇo sa bhikkhu 142

(14) He who though adorned (dressed in fine clothes) fosters the serene mind, is calm, controlled, is established (in the Buddhist way of life), is chaste, and has ceased to injure all other beings, he indeed is a Brāhmin, an ascetic (*samaṇa*), a friar (a *bhikkhu*). (142)

samaṇa: one who is tranquil. Brāhminhood is not a matter of birth but of temperament.

Fastings and other ascetic practices are advised only as means to self-control.

15 *hirīnisedho puriso koci lokasmi vijjati*
so nindam appabodhati asso bhadro kasām iva? 143

(15) Is there in the world any man so restrained by modesty that he avoids censure as a well-trained horse avoids the whip? (143)

It is also rendered thus: 'What man is there found on earth so restrained by shame that he never provokes reproof, as a good horse the whip?'

16 *asso yathā bhadro kasāniviṭṭho*
ātāpino saṁvegino bhavātha
saddhāya sīlena ca viriyena ca
samādhinā dhammavinicchayena ca
sampannavijjācaraṇā patissatā
pahassatha dukkham idam anappakam 144

(16) Like a well-trained horse when touched by a whip, be strenuous and swift and you will, by faith, by virtue, by energy, by meditation, by discernment of the law, put aside this great sorrow (of earthly existence), endowed with knowledge and (good) behaviour and mindfulness. (144)

Faith is the acceptance of Gautama's teaching, though Gautama encouraged investigation and inquiry.

17 *udakaṁ hi nayanti nettikā*
usukārā namayanti tejanam
dāruṁ namayanti tacchakā
attānaṁ damayanti subbatā 145

(17) Engineers (who build canals and aqueducts) lead the water (where they like); fletchers make the arrow straight; carpenters carve the wood; good people fashion (discipline) themselves. (145)

See 80.

CHAPTER XI

JARĀVAGGO

OLD AGE

1 *ko nu hāso? kim ānando niccaṁ pajjalite sati?*
andhakārena onaddhā padīpaṁ na gavessatha? 146

(1) Why is there laughter, why is there joy while this world is always burning? Why do you not seek a light, you who are shrouded in darkness (ignorance)? (146)

Fire is used by the Buddhists to represent the empirical process which is full of suffering. The world is perpetually changing, burning, and so we should strive to get out of it.

2 *passa cittakataṁ bimbam arukāyaṁ samussitam*
āturaṁ bahusaṁkappaṁ yassa n' atthi dhuvaṁ ṭhiti 147

(2) Behold this painted image, a body full of wounds, put together, diseased, and full of many thoughts in which there is neither permanence nor stability. (147)

3 *parijiṇṇam idaṁ rūpaṃ, roganiḍḍhaṁ pabhaṅguram*
bhijjati pūtisandeho maraṇantaṁ hi jīvitam 148

(3) This body is worn out, a nest of diseases and very frail. This heap of corruption breaks to pieces, life indeed ends in death. (148)

4 *yāni 'māni apatthāni alāpuneva sārade*
kāpotakāni aṭṭhīni tāni disvāna kā rati? 149

(4) What delight is there for him who sees these white bones like gourds cast away in the autumn? (149)

Cf. *Rudrāyaṇāvadāna* of the *Divyāvadāna*:

yānīmāny apariddhāni vikṣiptāni diśo diśaḥ
kapotavarṇāny asthīni tāni dṛṣṭvaiha kā ratiḥ

The spiritual exercises of Ignatius Loyola include a contemplation of the dissolution and death of the body. We are called upon to anticipate our approaching dissolution, fasten our mind on the conditions preceding death when our power of sight begins to fade, the sense of hearing grows dim, our mental faculties diminish in vitality, and the ego itself perishes. The body which is so familiar and dear to us becomes a mass of corruption preyed upon by busy maggots, a formless horror from which even our dearest relations recoil. *bhāryā bibhyati tasmin kāye* (Śaṁkara).

5 *aṭṭhīnaṁ nagaraṁ kataṁ māṁsalohitalepanam*
yattha jarā ca maccū ca māno makkho ca ohito 150

(5) Of the bones a citadel is made, plastered over with flesh and blood, and in it dwell old age and death, pride and deceit. (150)

Cf. *Manu*, vi. 76. *māṁsalohitalepanam.*

Visuddhimagga gives a story which illustrates the view of the body as a citadel of bones. The hermit Mahā-Tissa was walking near Anurādhapura meditating on the transiency of life. A woman who had quarrelled with her husband passed him, gaily dressed, and smiled at him, showing her teeth. When the husband who was in pursuit asked him whether he saw a woman pass by the sage replied: 'I saw only a skeleton, whether it was man or woman I know not.'

6 *jīranti ve rājarathā sucittā*
atho sarīraṁ pi jaram upeti
sataṁ ca dhammo na jaram upeti
santo have sabbhi pavedayanti 151

(6) The splendid chariots of kings wear away; the body also comes to old age but the virtue of the good never ages, thus the good teach to each other. (151)

7 *appassutāyaṁ puriso balivaddo va jīrati*
māṁsāni tassa vaḍḍhanti, paññā tassa na vaḍḍhati 152

(7) A man who has learnt but little grows old like an ox; his flesh increases but his knowledge does not grow. (152)

Amos addresses the fat and sensuous women of his day: 'ye kine of Bashan' (Amos iv. 1); [massive in body but small in mind]. The denunciation of the body is intended to awaken men to the need for knowledge.

8 *anekajātisaṁsāraṁ sandhāvissam anibbisaṁ*
gahakārakaṁ gavesanto dukkhā jāti punappunam 153

(8) I have run through a course of many births looking for the maker of this dwelling and finding him not; painful is birth again and again. (153)

It shows that we must travel through many births until we discover the builder of this body. See *B.G.* vi. 45; vii. 19.

Finding him not: *avindanto, alabhanto* (*B.*).

9 *gahakāraka! diṭṭho 'si, puna gehaṁ na kāhasi*
sabhā te phāsukā bhaggā, gahakūṭaṁ visaṅkhitam
visaṅkhāragataṁ cittaṁ taṇhānaṁ khayam ajjhagā 154

(9) Now are you seen, O builder of the house, you will not build the house again. All your rafters are broken, your ridgepole is destroyed, the mind, set on the attainment of *nirvāṇa*, has attained the extinction of desires. (154)

153 and 154 represent the words which Gautama the Buddha is said to have uttered at the moment of his enlightenment. In the commentary on the *Brahmajāla Sutta*, this verse is said to be the first utterance of the Buddha, his last being the words in the *Mahāparinibbāṇa Sutta*: 'Life is subject to age, strive in earnest'.

The builder of the house is craving, *taṇhā*. It is the cause of rebirth. If we shake off craving there is nothing to bind us to the wheel of existence.

Cf.:

kāma, jānāmi te mūlam, saṁkalpāt kila jāyase
na tvāṁ saṁkalpayiṣyāmi tato me na bhaviṣyasi.

'Desire, I know thy root; from imagination art thou born; no more shall I indulge in imagination, I shall have no desire any more.'

Sir Edwin Arnold renders the allegory thus:

Many a house of life
Hath held me—seeking ever him who wrought
These prisons of the senses, sorrow-fraught;
Sore was my ceaseless strife
But now,
Thou builder of this tabernacle—Thou!
I know Thee! Never shalt Thou build again
These walls of pain,
Nor raise the roof-tree of deceits; nor lay
Fresh rafters on the clay;
Broken Thy house is, and the ridge-pole split!
Delusion fashioned it!
Safe pass I them—deliverance to obtain.

Cf. *Mādhyamika Kārikā*, xxii. 1: *saṁkalpaprabhavo rāgo dveṣo mohas ca kathyate*: 'Of imagination are born attachment, aversion, and delusion.'

10 *acaritvā brahmacariyam, aladdhā yobbane dhanam*
jiṇṇakoñcā va jhāyanti khīṇamacche va pallale 155

(10) Men who have not practised celibacy (proper discipline), who have not acquired wealth in youth, pine away like old cranes in a lake without fish. (155)

11 *acaritvā brahmacariyam, aladdhā yobbane dhanaṁ*
senti cāpātikhīṇā' va purāṇāni anutthunam 156

(11) Men who have not practised celibacy, who have not acquired wealth in youth, lie like worn out bows, sighing after the past. (156)

wealth: spiritual, not worldly wealth.

CHAPTER XII

ATTAVAGGO

THE SELF

1 *attānaṁ ce piyaṁ jaññā rakkheyya naṁ surakkhitam*
tiṇṇam aññataraṁ yāmaṁ paṭijaggeyya paṇḍito 157

(1) If a man holds himself dear, let him diligently watch himself. The wise man should be watchful during one of the three watches. (157)

Cf. Mark xiii. 37. 'And what I say to you I say to all, watch.'

One of the three watches: may also mean one of the three periods of life.

2 *attānam eva paṭhamaṁ patirūpe nivesaye*
ath' aññam anusāseyya na kilisseyya paṇḍito 158

(2) Let each man first establish himself in what is proper, then let him teach others. (If he do this) the wise man will not suffer. (158)

Before we teach others we must set ourselves right.

3 *attānaṁ ce tathā kayirā yath' aññam anusāsati*
sudanto vata dametha attā hi kira duddamo 159

(3) If a man so shapes his life as he directs others, then, subduing himself well, he might indeed subdue (others), since the self is indeed difficult to subdue. (159)

4 *attā hi attano nātho ko hi nātho paro siyā?*
attanā hi sudantena nāthaṁ labhati dullabham 160

(4) The self is the lord of self; who else could be the lord?

With self well subdued a man finds a lord who is difficult to obtain. (160)

Cf. *B.G.* vi. 5.

5 *attanā va kataṁ pāpam attajam attasambhavam*
abhimanthati dummedhaṁ vajiraṁ v'asmamayam maṇim 161

(5) The evil done by oneself, born of oneself, produced by oneself, crushes the fool even as a diamond breaks a precious stone. (161)

asmamayam, Skt. *aśmamayam*, made of stone; another reading, *amhamayam*.

6 *yassa accantadussīlyaṁ māluvā sālam iv' otthatam*
karoti so tath' attānam, yathā nam icchati diso. 162

(6) As a creeper overpowers the entwined sāl tree, he whose impiety is great reduces himself to the state which his enemy wishes for him. (162)

7 *sukarāni asādhūni attano ahitāni ca*
yaṁ ve hitaṁ ca, sādhuṁ ca taṁ ve paramadukkaram 163

(7) Evil deeds, deeds which are harmful to oneself, are easy to do. What is beneficial and good, that is very difficult to do. (163)

When Devadatta attempted to create a split among the priesthood Gautama uttered the following verse which precedes verse 163, though it is not included in the *Dhammapada*.

'What is good is easy of performance by one who is good, but difficult by one who is bad; what is bad is easy of performance by one who is bad, but difficult by those who are righteous.'

8 *yo sāsanam arahatam ariyānam, dhammajīvinam*
paṭikkosati dummedho diṭṭhiṁ nissāya pāpikam
phalāni kaṭṭhakasseva attaghaññāya phallati 164

(8) The foolish man who scorns the teaching of the saintly, the noble, and the virtuous and follows false doctrine, bears fruit to his own destruction even like the Khaṭṭaka reed. (164)

'The reed either dies after it has borne fruit or is cut down for the sake of its fruit.' Max Müller, *Dhammapada* (1881), p. 46.

diṭṭhim: doctrine. A distinction is generally made between *micchādiṭṭhi* false doctrine, and *sammādiṭṭhi* or true doctrine.

9 *attanā va kataṁ pāpam attanā saṅkilissati*
attanā akataṁ pāpaṁ attanā va visujjhati
suddhi asuddhi paccattaṁ nāñño aññaṁ visodhaye 165

(9) By oneself, indeed, is evil done; by oneself is one injûred. By oneself is evil left undone; by oneself is one purified. Purity and impurity belong to oneself. No one purifies another. (165)

paccattam: the individual. Skt. *pratyātman*.

10 *attadatthaṁ paratthena bahunā pi na hāpaye*
atthadattham abhiññāya sadatthapasuto siyā 166

(10) Let no one neglect his own task for the sake of another's, however great; let him, after he has discerned his own task, devote himself to his task. (166)

attha: *artha* or good.

sadattha is sva-artha or one's own good.

Cf. *B.G.* iii. 35.

Each one should study his situation, choose his ideal, and resolve the strains of thought, emotions, and circumstances in the pursuit of the ideal.

CHAPTER XIII

LOKAVAGGO

THE WORLD

1 *hīnaṁ dhammaṁ na seveyya pamādena na saṁvase*
micchādiṭṭhiṁ na seveyya na siyā lokavaddhano 167

(1) Do not follow evil law. Do not live in thoughtlessness. Do not follow false doctrine. Do not be a friend of the world. (167)

lokavaddhano: Do not be worldly minded and thus prolong your sojourn in the world by supporting this existence.

2 *uttiṭṭhe nappamajjeyya, dhammaṁ sucaritaṁ care*
dhammacārī sukhaṁ seti asmiṁ loke paraṁ hi ca 168

(2) Get up (rouse yourself), do not be thoughtless. Follow the law of virtue. He who practises virtue lives happily in this world as well as in the world beyond. (168)

3 *dhammaṁ care sucaritam, na naṁ duccaritaṁ care*
dhammācārī sukhaṁ seti asmiṁ loke paraṁ hi ca 169

(3) Follow the law of virtue, do not follow the law of sin. He who practises virtue lives happily in this world as well as in the world beyond. (169)

Cf. 'Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it' (Matthew vii. 13 and 14).

4 *yathā bubbulakaṁ passe yathā passe marīcikam*
evaṁ lokam avekkhantaṁ maccurājā na passati 170

(4) Look upon the world as a bubble: look upon it as a mirage. Him who looks thus upon the world the king of death does not see. (170)

Cf. *phenapiṇḍūpamaṁ rūpam vedanā bubbulūpamā*
marīcikūpamā saññā, saṅkhārā kadalūpamā
māyūpamañ ca viññāṇam dīpitādiccabandhunā.
(*Saṁyutta N.* iii. 142.)

Here form, &c., are regarded as bubbles.

The realist view that the elements, *skandhas*, are ultimate is not supported by passages like these.

Cf. *Majjhima N.*: 'Depending on the oil and the wick does the light of the lamp burn; it is neither in the one nor in the other nor anything in itself; phenomena are likewise, nothing in themselves. All things are unreal, they are deceptions; *nirvāṇa* is the only truth' (iii. 140).

The root of all evil, according to the Buddha, is belief in the permanence of the individual. *satkāyadṛṣṭiprabhavāḥ sarve kleśāḥ*, 'when we take anything as permanent, we become attached to it'.

5 *etha, passath' imaṁ lokaṁ cittaṁ rājarathūpamam*
yattha bālā visīdanti, n'atthi saṁgo vijānatam 171

(5) Come, look at this world resembling a painted royal chariot. The foolish are sunk in it; for the wise there is no attachment for it. (171)

6 *yo ca pubbe pamajjitvā pacchā so nappamajjati*
so imaṁ lokaṁ pabhāseti abbhā mutto va candimā 172

(6) He who formerly was thoughtless and afterwards became reflective (sober) lights up this world like the moon when freed from a cloud. (172)

7 *yassa papaṁ kataṁ kammaṁ kusalena pithīyati*
so imaṁ lokaṁ pabhāseti abbhā mutto va candimā 173

(7) He whose evil conduct is covered by good conduct lights up this world like the moon when freed from a cloud. (173)

8 *andhabhūto ayaṁ loko tanuk' ettha vipassati*
sakunto jālamutto va appo saggāya gacchati 174

(8) This world is blinded, few only can see here. Like birds escaped from the net a few go to heaven. (174)

Men of this world are blind; only very few have eyes to see. So only a few go to heaven.

Cf. Psalm cxxiv: 'Our soul is escaped as a bird out of the snare of the fowler.'

9 *haṁsādiccapathe yanti ākāse yanti iddhiyā*
nīyanti dhīrā lokamhā jetvā māraṁ savāhiṇim 175

(9) The swans go on the path of the sun, they go through the sky by means of their miraculous power. The wise are led out of this world, having conquered Māra (the tempter) and his hosts. (175)

iddhi: magical power. Another rendering: 'they that possess (miraculous) powers go through the air'.

savāhiṇim: another reading, *savāhanam*.

10 *ekaṁ dhammam atītassa musāvādissa jantuno*
vitiṇṇaparalokassa n'atthi pāpam akāriyam 176

(10) He who violates the one law (the Buddha's doctrine), who speaks falsely, scoffs at another world, there is no evil he will not do. (176)

11 *na ve kadariyā devalokaṁ vajanti*
bāle have nappasaṁsanti dānam
dhīro ca dānam anumodamāno
ten' eva so hoti sukhīparattha 177

(11) Verily, the niggardly do not go to the world of the gods. Fools, indeed, do not praise giving. But the wise man, rejoicing in charity, becomes on that (account) happy in the other world. (177)

12 *pathavyā ekarajjena saggassa gamanena vā*
sabbalokādhipaccena sotāpatti phalaṁ varam 178

(12) Better than absolute sovereignty on earth, better than going to heaven, better than lordship over all the worlds is the reward of reaching the stream (the attainment of the first step in sanctification). (178)

Sotāpatti is entering the stream up which the seeker has to forge his way.

The fruit of conversion is better than all earthly goods and heavenly gifts.

CHAPTER XIV

BUDDHAVAGGO

THE BUDDHA (THE AWAKENED)

1 *yassa jitaṁ nāvajīyati jitam assa no yāti koci loke*
taṁ buddham anantagocaram apadaṁ kena padena nessatha?
179

(1) He whose conquest is not conquered again, into whose conquest no one in this world enters, by what track can you lead him, the awakened, of infinite perception, the trackless? (179)

is not conquered again: is not turned into defeat.

buddham: the awakened, anyone who has arrived at complete knowledge, and not confined to Gautama. There are many Buddhas, some lived in the dim past; others may rise in the distant future.

apadam: trackless. He has no mark or track by which we can describe him. He defies all description.

'The man who is possessed of even a single one of such conditions as *rāga*, attachment, &c., him ye can lead forward; but the Buddha has not even one condition or basis of renewed existence, and therefore by what track will you lead this unconditioned Buddha?' (*B.*).

In other words there is no possibility of his sliding into empirical existence.

2 *yassa jālinī visattikā taṇhā n'atthi kuhiñci netave*
taṁ buddham anantagocaram apadaṁ kena padena nessatha?
180

(2) He whom no desire net-like or poisonous can lead astray, by what track can you lead him, the awakened, of infinite perception, the trackless? (180)

There are no meshes of desire which will lead him back captive into the world.

visattikā: poisonous. Skt. *viṣaktikā*, capturing, *viṣātmikā*, poisonous.

3 *ye jhānapasūtā dhīrā nekkhammūpasame ratā*
devāpi tesaṁ pihayanti sambuddhānaṁ satīmatam 181

(3) Even the gods emulate those wise men who are given to meditation, who delight in the peace of emancipation (from desire) the enlightened, the thoughtful. (181)

pihayanti: emulate. Skt. *spṛhayanti.*

4 *kiccho manussapaṭilābho kicchaṁ maccāna jīvitam*
kicchaṁ saddhammasavaṇaṁ kiccho buddhānam uppādo 182

(4) Difficult is it to obtain birth as a human being; difficult is the life of mortals; difficult is the hearing of the true law, difficult is the rise of buddhahood (or enlightenment). (182)

The opportunities offered by human life are great.

5 *sabbapāpassa akaraṇam kusalassa upasampadā*
sacittapariyodapanam etaṁ buddhāna sāsanam 183

(5) The eschewing of all evil, the perfecting of good deeds, the purifying of one's mind, this is the teaching of the Buddhas (the awakened). (183)

The ideal is not the negative avoidance of evil but the positive performance of good and inward cleansing.

6 *khantī paramaṁ tapo titikkhā, nibbāṇam paramaṁ vadanti buddhā*
na hi pabbajito parūpaghātī samaṇo hoti paraṁ viheṭhayanto 184

(6) Patience which is long suffering is the highest austerity.

The awakened declare *nirvāṇa* to be the highest (of things). He verily is not an anchorite who oppresses (others); he is not an ascetic who causes grief to another. (184)

parūpaghātī: (one) who oppresses others: *param upaghātetīti parūpaghatī.*

7 *anūpavādo, anūpaghāto, pātimokkhe ca saṁvaro*
mattaññutā ca bhattasmiṁ panthaṁ ca sayanāsanam
adhicitte ca āyogo etaṁ buddhāna sāsanam 185

(7) Not reviling, not injuring, (practising) restraint according to the law, moderation in eating, dwelling in solitude, diligence in higher thought, this is the teaching of the awakened. (185)

pātimokkhe: according to the law, the law leading to freedom; Skt. *prātimokṣa*. It is the title of the oldest collection of the ethical precepts of the Buddhists.

8 *na kahāpaṇavassena titti kāmesu vijjati*
'appassādā dukhā kāmā' iti viññāya paṇḍito 186

(8) There is no satisfaction of one's passions even by a shower of gold pieces. He who knows that 'passions are of small enjoyment and productive of pain' is a wise man. (186)

kahāpaṇa: a gold coin.

titti: satisfaction. Skt. *tṛpti.*

appassāda: of short duration. Skt. *alpa, āsvāda*, of little pleasure.

9 *api dibbesu kāmesu ratiṁ so nādhigacchati*
taṇhakkhayarato hoti sammāsaṁbuddhasāvako 187

(9) Even in celestial pleasures he finds no delight. The disciple who is fully awakened delights only in the destruction of all desires. (187)

Cf. *M.B. Śānṭiparva*, 6503:

yac ca kāmasukhaṁ loke yac ca divyaṁ mahat sukham
tṛṣṇākṣayasukhasyaite n'ārhatah̲ ṣoḍasīṁ kalām

Whatever delight of satisfaction there is on earth, whatever is the great delight in heaven, they are not worth the sixteenth part of the joy which springs from the destruction of all desires.

10 *bahuṁ ve saraṇaṁ yanti pabbatāni vanāni ca*
ārāmarukkhacetyāni manussā bhayatajjitā 188

(10) Men driven by fear go to many a refuge, to mountains, and to forests, to sacred trees, and shrines. (188)

11 *n'etaṁ kho saraṇaṁ khemam, n'etam saraṇam uttamam*
n'etaṁ saraṇam āgamma, sabbadukkhā pamuccati 189

(11) That, verily, is not a safe refuge, that is not the best refuge. After having got to that refuge a man is not delivered from all pains. (189)

12 *yo ca buddhaṁ ca dhammaṁ ca saṅghaṁ ca saraṇaṁ gato*
cattāri ariyasaccāni sammappaññāya passati 190

(12) But he who takes refuge in the Buddha, the Law, and the Order, he perceives, in his clear wisdom, the four noble truths. (190)

The Buddha, the Law, and the Order are the three refuges, *trisaraṇa*, of the Buddhists.

We must conjure up before the eye of the mind the image of the Buddha. His mien is bright, his bearing beautiful as distinct from the form and countenance of Māra, whose features are wrung with evil and whose look spreads terror.

13 *dukkhaṁ, dukkhasamuppādaṁ, dukkhassa ca atikkamam*
ariyaṁ c'aṭṭhaṅgikaṁ maggaṁ, dukkhūpasamagāminaṁ 191

(13) Suffering, the origin of suffering, the cessation of suffering, and the noble eightfold path which leads to the cessation of suffering. (191)

The eightfold path consists of right views (*sammādiṭṭhi*), right aspirations (*sammāsaṁkappo*), right speech (*sammāvācā*), right actions (*sammākammanto*), right living (*sammājīvo*), right exertion (*sammāvāyāmo*), right recollection (*sammāsati*), and right meditation (*sammāsamādhi*).

It is called the middle path since it is equally remote from the extremes of self-indulgence and self-mortification. It also avoids the extremes of superstition and scepticism.

14 *etaṁ kho saraṇaṁ khemam, etaṁ saraṇam uttamam*
etaṁ saraṇam āgamma sabbadukkhā pamuccati. 192

(14) That, verily, is a safe refuge, that is the best refuge; after having got to that refuge a man is delivered from all pains. (192)

15 *dullabho purisājañño na so sabbattha jāyati*
yattha so jāyatī dhīro taṁ kulaṁ sukham edhati 193

(15) A well-bred person (a Buddha) is difficult to be found. He is not born everywhere. Wherever such a wise one is born that household prospers. (193)

16 *sukho buddhānam uppādo, sukhā saddhammadesanā*
sukhā saṅghassa sāmaggī, samaggānaṁ tapo sukho 194

(16) Blessed is the birth of the awakened; blessed is the teaching of the true law; blessed is concord in the Order; blessed is the austerity of those who live in concord. (194)

Cf. Psalm cxxxiii. 1: 'Behold how good and pleasant it is for brethren to dwell together in unity.'

17 *pūjārahe pūjayato buddhe yadi va sāvake*
papañcasamatikkante tiṇṇasokapariddave 195

(17) He who pays homage to those who are worthy of homage, whether the awakened or their disciples, those who have overcome the host (of evils) and crossed beyond the stream of sorrow. (195)

18 *te tādise pūjayato nibbute, akutobhaye*
na sakkā puññaṁ saṅkhātum im' ettam api kena ci 196

(18) He who pays homage to such as have found deliverance and are free from fear, this his merit cannot be measured by anyone. (196)

The teaching of the Buddha gives us a religion of hope, as it suggests the possibility of Buddhahood for every human being.

CHAPTER XV

SUKHAVAGGO

HAPPINESS

1 *susukhaṁ vata jīvāma verinesu averino*
verinesu manussesu viharāma averino 197

(1) Let us live happily then, hating none in the midst of men who hate. Let us dwell free from hate among men who hate. (197)

2 *susukhaṁ vata jīvāma āturesu anāturā*
āturesu manussesu viharāma anāturā 198

(2) Let us live happily then, free from disease in the midst of those who are afflicted with disease. Let us dwell free from disease among men who are afflicted with disease. (198)

3 *susukhaṁ vata jīvāma ussukesu anussukā*
ussukesu manussesu viharāma anussukā 199

(3) Let us live happily then, free from care in the midst of those who are careworn; let us dwell free from care among men who are careworn. (199)

4 *susukhaṁ vata jīvāma yesan no n'atthi kiñcanam*
pītibhakkhā bhavissāma devā ābhassarā yathā 200

(4) Let us live happily then, we who possess nothing. Let us dwell feeding on happiness like the shining gods. (200)

In the Chinese version the Buddha says: 'My life is now at rest, calm, indifferent, with no thought about what I must do. Pile up then the wood and let the fire encircle me; but how can it touch such an one as I' (Beal, *Dhammapada* (1902), p. 137).

Cf. *M.B.* xii. 9917:

susukhaṁ vata jīvāmi yasya me nāsti kiñcana
mithilāyām pradīptāyāṁ na me dahyati kiñcana.

I live happily indeed for I possess nothing. While Mithilā is in flames nothing of mine is burning.

5 *jayaṁ veraṁ pasavati dukkhaṁ seti parājito*
upasanto sukhaṁ seti hitvā jayaparājayaṁ 201

(5) Victory breeds hatred; the conquered dwells in sorrow. He who has given up (thoughts of both) victory and defeat, he is calm and lives happily. (201)

Cf. the Skt. version of this verse as found in *Avadānaśataka*:

jayo vairaṁ prasavati dukkhaṁ śete parājitaḥ
upaśāntaḥ sukhaṁ śete hitvā jayaparājayam.

6 *n'atthi rāgasamo aggi, n'atthi dosasamo kali*
n'atthi khandhādisā dukkhā n'atthi santiparaṁ sukham 202

(6) There is no fire like passion, no ill like hatred, there is no sorrow like this physical existence (individuality), there is no happiness higher than tranquillity. (202)

7 *jigacchā paramā rogā saṅkhārā paramā dukhā*
etaṁ ñatvā yathābhūtaṁ nibbāṇaṁ paramaṁ sukham 203

(7) Greediness is the worst of diseases; propensities are the greatest of sorrows. To him who has known this truly, *nirvāṇa* is the highest bliss. (203)

Saṁskāra is one of the five *skandhas*; here it is used in the sense of bodily existence or organic life (Childers). See v. 278.

8 *ārogyaparamā lābhā samtuṭṭhiparamaṁ dhanam*
vissāsaparamā ñāti nibbāṇaṁ paramaṁ sukham 204

(8) Health is the greatest of gifts, contentment is the greatest

wealth; trust is the best of relationships. *Nirvāṇa* is the highest happiness. (204)

vissāsa: trust, or one who can be trusted. He is the best of kinsmen.

9 *pavivekarasaṁ pītvā rasam upasamassa ca*
niddaro hoti nippāpo dhammapītirasaṁ pivam 205

(9) Having tasted the sweetness of solitude and the sweetness of tranquillity he becomes free from fear and free from sin while he drinks the sweetness of the joy of the law. (205)

10 *sādhu dassanam ariyānam, sannivāso sadā sukho*
adassanena bālānaṁ niccaṁ eva sukhī siyā 206

(10) The sight of the noble is good; to live with them (in their company) is always happiness. He will be always happy who does not see fools. (206)

11 *bālasaṅgatacārī hi dīgham addhāna socati*
dukkho bālehi saṁvāso amitten' eva sabbadā
dhīro ca sukhasaṁvāso ñātīnaṁ va samāgamo 207

(11) He who consorts with a fool suffers a long time. Association with fools as with an enemy is always (productive of) pain. Association with the wise, as meeting with one's kinsfolk, is (productive of) happiness. (207)

12 *dhīraṁ ca, paññaṁ ca, bahussutaṁ ca*
dhorayhasīlam, vatavantam, ariyam
taṁ tādisaṁ, sappurisaṁ, sumedham
bhajetha nakkhattapathaṁ va candimā 208

(12) Therefore, even as the moon follows the path of the constellations one should follow the wise, the intelligent, the learned, the much enduring, the dutiful, the noble: such a good and wise man (one should follow). (208)

Cp. the Skt. version: *dhīrais tu sukhasaṁvāso jñātinām iva saṅgamaḥ.*

CHAPTER XVI

PIYAVAGGO

PLEASURE

1 *ayoge yuñjam attānaṁ yogasmiṁ ca ayojayam*
atthaṁ hitvā piyaggāhī pihet' attānuyoginam 209

(1) He who gives himself to the distractions (of the world) and does not give himself to meditation, giving up his own welfare and grasping at pleasure, will envy him who exerts himself in meditation. (209)

2 *mā piyehi samāgañchi, appiyehi kudācanam*
piyānam adassanaṁ dukkham appiyānaṁ ca dassanam 210

(2) Let no man cling to what is pleasant or unpleasant. Not to see what is pleasant is pain as also (it is pain) to see what is unpleasant. (210)

The absence of the pleasant and the presence of the unpleasant are both painful.

3 *tasmā piyaṁ na kayirātha piyāpāyo hi pāpako*
ganthā tesaṁ na vijjanti yesaṁ n'atthi piyāppiyam 211

(3) Therefore, do not take a liking to anything; loss of the loved object is evil. There are no bonds for him who has neither likes nor dislikes. (211)

One must establish in the self a complete indifference to all created things. One must detach one's heart and mind from all temporal possessions, ties, and affections.

4 *piyato jāyatī soko, piyato jāyatī bhayam*
piyato vippamuttassa n'atthi soko, kuto bhayam? 212

(4) From the liked arises grief; from the liked arises fear. To one who is free from liking there is no grief. How (then can there be) fear? (212)

5 *pemato jāyatī soko, pemato jāyatī bhayam*
pemato vippamuttassa n'atthi soko, kuto bhayam? 213

(5) From affection arises grief; from affection arises fear. To one who is free from affection there is no grief. How (then can there be) fear? (213)

6 *ratiyā jāyatī soko, ratiyā jāyatī bhayam*
ratiyā vippamuttassa n'atthi soko, kuto bhayam? 214

(6) From enjoyment arises grief, from enjoyment arises fear. To one who is free from enjoyment there is no grief. How (then can there be) fear? (214)

7 *kāmato jāyatī soko, kāmato jāyatī bhayam*
kāmato vippamuttassa n'atthi soko, kuto bhayam? 215

(7) From desire arises grief, from desire arises fear. To one who is free from desire there is no grief. How (then can there be) fear? (215)

8 *taṇhāya jāyatī soko, taṇhāya jāyatī bhayam*
taṇhāya vippamuttassa n'atthi soko, kuto bhayam? 216

(8) From craving arises grief, from craving arises fear. To one who is free from craving there is no grief. How (then can there be) fear? (216)

9 *sīladassanasaṁpannam, dhammaṭṭham saccavādinam*
attano kamma kubbānaṁ taṁ jano kurute piyam 217

(9) Him who is endowed with virtue and insight, who is

established in the law, who is truthful, who minds his own affairs, him the world holds dear. (217)

10 *chandajāto anakkhāte manasā ca phuṭo siyā*
kāmesu ca appaṭibaddhacitto uddhaṁsoto 'ti vuccati 218

(10) He in whom a desire for the Ineffable has arisen, who is replete with mind, whose thought is freed from desires, he is called one who ascends the stream. (218)

uddhaṁsoto, Skt. *ūrdhvaṁsrotas*: one who swims against the stream and is not carried away by the vulgar passions of the mind. He is not at the mercy of impulses. He is bound upstream. It is also a technical name for one who has reached the world of *Avṛhas* and is proceeding to that of the *Akaniṣṭhas*. It is the last stage before reaching the formless state *arūpadhātu*.

11 *cirappavāsiṁ purisaṁ dūrato sotthim āgatam*
ñātimittā suhajjā ca abhinandanti āgatam 219

(11) When a man who has been long away returns safe from afar, kinsmen, friends, and well-wishers receive him gladly. (219)

12 *tath' eva katapuññam pi asmā lokā paraṁ gatam*
puññāni paṭigaṇhanti piyaṁ ñāti va āgatam 220

(12) Even so his good deeds receive the good man who has gone from this world to the next, as kinsmen receive a friend on his return. (220)

Cf. *mṛtaṁ śarīram utsṛjya kāṣṭhaloṣṭhasamaṁ kṣitau*
vimukhā bāndhavā yānti dharmas tam anugacchati.

Relations turn back leaving behind the dead body like a piece of stone or wood; *dharma* (the result of good or evil deeds) alone followeth him.

CHAPTER XVII

KODHAVAGGO

ANGER

1 *kodhaṁ jahe, vippajaheyya mānam*
saṁyojanaṁ sabbam atikkameyya
taṁ nāmarūpasmim asajjamānam
akiṁcanaṁ nānupatanti dukkhā 221

(1) Let a man put away anger, let him renounce pride. Let him get beyond all worldly attachments; no sufferings befall him who is not attached to name and form (phenomenal existence), who calls nothing his own. (221)

2 *yo ve uppatitaṁ kodhaṁ rathaṁ bhantam va dhāraye*
tam ahaṁ sārathiṁ brūmi, rasmiggāho itaro jano 222

(2) He who curbs his rising anger like a chariot gone astray (over the plain), him I call a real charioteer, others but hold the reins (and do not deserve to be called charioteers). (222)

3 *akkodhena jine kodham, asādhuṁ sādhunā jine*
jine kadariyaṁ dānena, saccenālikavādinam 223

(3) Let a man overcome anger by non-anger (gentleness), let him overcome evil by good, let him overcome the miser by liberality, let him overcome the liar by truth. (223)

Cf. the Skt. verse in the *M.B. Udyogaparva*, 38. 73, 74:

akrodhena jayet krodham asādhuṁ sādhunā jayet
jayet kadaryaṁ dānena satyenālīkavādinam.

4 *saccaṁ bhaṇe, na kujjheyya, dajjā 'ppasmiṁ pi yācito*
etehi tīhi ṭhānehi gacche devāna santike 224

(4) One should speak the truth, not yield to anger, even if asked for a little. By these three means one will certainly come into the presence of the gods. (224)

5 *ahiṁsakā ye munayo, niccaṁ kāyena saṁvutā*
te yanti accutaṁ ṭhānaṁ, yattha gantvā na socare 225

(5) The sages who injure none, who always control their body, go to the unchangeable place, where, having gone, they do not grieve. (225)

6 *sadā jāgaramānānam, ahorattānusikkhinam*
nibbāṇam adhimuttānam, atthaṁ gacchanti āsavā 226

(6) Those who are ever vigilant (wakeful), who study by day and by night, who strive after *nirvāṇa*, their taints come to an end. (226)

7 *porāṇam etam, atula, n'etam ajjatanām iva*
nindanti tuṇhim āsīnam, nindanti bahubhāṇinam
mitabhāṇinaṁ pi nindanti, n'atthi loke anindito. 227

(7) This is an old saying, O Atula, this is not (a saying) only of to-day. 'They blame him who remains silent, they blame him who talks much, they blame also him who speaks in moderation.' There is not anyone in the world who is not blamed. (227)

Atula is the name of the pupil whom Gautama addresses in this verse.

8 *na cāhu, na ca bhavissati, na c'etarahi vijjati*
ekantaṁ nindito poso ekantaṁ vā pasaṁsito 228

(8) There never was, nor will be, nor is there now to be found anyone who is (wholly) blamed, anyone who is (wholly) praised. (228)

No one receives unqualified blame or unqualified praise.

9 *yañ ce viññū pasaṁsanti anuvicca suve suve*
acchiddavuttiṁ medhāviṁ paññāsīlasamāhitam 229

(9) But he whom the discriminating praise observing day after day, as without blemish, wise, endowed with meditative wisdom and virtue, (229)

suve suve. Skt. *svaḥ svaḥ*, day after day.

10 *nekkhaṁ jambonadasseva ko taṁ ninditum arahati?*
devā pi naṁ pasaṁsanti brahmunā pi pasaṁsito 230

(10) who is worthy to blame him who is like a gold coin from the Jambu river? Even the gods praise him; he is praised even by Brahmā. (230)

Brahmā is the creator god, who is ranked higher than the other gods.

11 *kāyappakopaṁ rakkheyya, kāyena saṁvuto siyā*
kāyaduccaritaṁ hitvā, kāyena sucaritaṁ care. 231

(11) Let one be watchful of bodily irritation. Let him practise restraint of the body. Having abandoned the sins of the body let him practise virtue with his body. (231)

12 *vacīpakopaṁ rakkheyya, vācāya saṁvuto siyā*
vacīduccaritaṁ hitvā, vācāya sucaritaṁ care 232

(12) Let one be watchful of speech-irritation. Let him practise restraint of speech. Having abandoned the sins of speech let him practise virtue with his speech. (232)

One should control angry words and practise speaking good words.

13 *manopakopaṁ rakkheyya, manasā saṁvuto siyā*
manoduccaritaṁ hitvā, manasā sucaritaṁ care 233

(13) Let one be watchful of mind-irritation. Let him practise restraint of mind. Having abandoned the sins of mind let him practise virtue with his mind. (233)

One should control angry thoughts and cultivate good thoughts.

14 *kāyena saṁvutā dhīrā atho vācāya saṁvutā*
manasā saṁvutā dhīrā te ve suparisaṁvutā 234

(14) The wise who control their body, who likewise control their speech, the wise who control their mind are indeed well controlled. (234)

CHAPTER XVIII

MALAVAGGO

IMPURITY

1 *paṇḍupalāso va 'dāni 'si, yamapurisā pi ca tam upaṭṭhitā*
uyyogamukhe ca tiṭṭhasi, pātheyyaṁ pi ca te na vijjati 235

(1) You are now like a withered leaf; even the messengers of death have come near you. You stand at the threshold of departure (at the gate of death) and you have made no provision (for your journey). (235)

uyyoga: departure, decay, death.

2 *so karohi dīpam attano, khippaṁ vāyama, paṇḍito bhava*
niddhantamalo anaṅgaṇo dibbam ariyabhūmim ehisi 236

(2) Make for yourself an island (refuge), strive quickly, be wise. When your impurities are purged and you are free from sin you will reach heaven, the land of the elect. (236)

A drowning man can save himself by reaching an island.

Dīpa is the name for a lamp. The Buddha is called *dīpaṅkara*. The first part of the verse may also be rendered 'make of the self a lamp'.

3 *upanītavayo ca 'dāni 'si, saṁpayāto 'si yamassa santike*
vāso pi ca te n'atthi antarā, pātheyyaṁ pi ca te na vijjati
237

(3) Your life has come near to an end, you are arrived in the presence of Yama (the king of death). There is no resting-place for you on the way and you have made no provision (for your journey). (237)

4 *so karohi dīpam attano, khippaṁ vāyama, paṇḍito bhava*
niddhantamalo anaṅgaṇo na punaṁ jātijaram upehisi 238

(4) Make for yourself an island, strive quickly, be wise. When your impurities are purged and you are free from sin, you will not again enter into birth and old age. (238)

5 *anupubbeṇa medhāvī thokathokaṁ khaṇe khaṇe*
kammāro rajatass' eva niddhame malam attano 239

(5) As a smith removes the impurities of silver, even so let a wise man remove the impurities of himself one by one, little by little, and from time to time. (239)

6 *ayasā va malaṁ samuṭṭhitam, taduṭṭhāya tam eva khādati*
evam atidhonacārinaṁ sakakammāni nayanti duggatim 240

(6) Impurity arising from iron eats into it though born from itself, likewise the evil deeds of the transgressor lead him to the evil state. (240)

Even as iron's own rust destroys it, so also the sinner's own acts lead him to evil.

sakakammāni: another reading *sānī kammāni.*

7 *asajjhāyamalā mantā, anuṭṭhānamalā gharā*
malaṁ vaṇṇassa kosajjam, pamādo rakkhato malam 241

(7) Non-recitation is the impurity of the seeker, non-exertion is the impurity of house; indolence is the impurity of (personal) appearance, and thoughtlessness is the impurity of the watchful. (241)

literally: the secret texts are tainted by non-recitation.
Non-exertion is the impurity of the household life; or, non-repair is the impurity of the house.

He who keeps watch must not be slothful or forgetful.

8 *mal' itṭhiyā duccaritaṁ, maccheraṁ dadato malam*
malā ve pāpakā dhammā asmiṁ loke paramhi ca 242

(8) Bad conduct is the impurity of a woman; niggardliness is the impurity of the giver; evil deeds are impurities in this world and in the next. (242)

9 *tato malā malataram avijjā paramaṁ malam*
etaṁ malaṁ pahatvāna nimmalā hotha bhikkhavo 243

(9) But there is an impurity greater than all impurities. Ignorance is the greatest impurity. O mendicants, having cast away that impurity, be free from all impurities. (243)

nimmalā: free from impurities, clean, taintless.

10 *sujīvam ahirikena, kākasūrena, dhaṁsinā*
pakkhandinā, pagabbhena, saṅkiliṭṭhena jīvitam 244

(10) Life is easy to live for one who is shameless, who is of (the boldness of) a crow hero, for the mischief-maker, for the slanderer, for the impudent, and for the impure. (244)

pakkhandin: slanderer. One who meddles with other people's business (*B.*).

11 *hirīmatā ca dujjīvaṁ niccaṁ sucigavesinā*
alīnen' appagabbhena suddhājīvena passatā 245

(11) But life is hard to live for one who has a sense of modesty, who always seeks for what is pure, who is disinterested, not impudent, who lives in purity; the man of insight. (245)

12 *yo pāṇam atipāteti musāvādaṁ ca bhāsati*
loke adinnam ādiyati paradāraṁ ca gacchati 246

(12) He who destroys life, who speaks untruth, who in this world takes what is not given to him, who goes to another man's wife, (246)

13 *surāmerayapānaṁ ca yo naro anuyuñjati*
idh' eva-m-eso lokasmiṁ mūlaṁ khaṇati attano 247

(13) and he who gives himself to drinking intoxicating liquors, he, even in this world, digs up his own root. (247)

14 *evaṁ bho purisa, jānāhi, pāpadhammā asaññatā*
mā taṁ lobho adhammo ca ciraṁ dukkhāya randhayum 248

(14) Know this, O man, that evil things befall the unrestrained. Let not greed and wrong-doing bring you to grief for a long time. (248)

If you are subject to greed and wrong-doing you will suffer for long.

15 *dadāti ve yathāsaddhaṁ yathāpasādanaṁ jano*
tattha yo maṅku bhavati paresaṁ pānabhojane
na so divā vā rattiṁ vā samādhim adhigacchati 249

(15) Men give (alms) according to their faith or according to their friendliness. Therefore, he who frets about the drink and food given to others does not, either by day or by night, enjoy peace of mind. (249)

We must be content with what we get and not be disturbed if others get more than we ourselves.

16 *yassa c' etaṁ samucchinnam, mūlaghaccaṁ samūhatam*
sa ve divā vā rattiṁ vā samādhim adhigacchati 250

(16) He in whom this spirit (of envy) is destroyed, removed by the very root, he, indeed, by day and by night, enjoys peace of mind. (250)

17 *n'atthi rāgasamo aggi, n'atthi dosasamo gaho*
n'atthi mohasamaṁ jālam, n'atthi taṇhāsamā nadī 251

(17) There is no fire like passion, no capturer like hatred, there is no net (snare) like delusion, no torrent like craving. (251)

18 *sudassaṁ vajjam aññesam, attano pana duddasam*
paresaṁ hi so vajjāni opuṇāti yathābhusam
attano pana chādeti kaliṁ va kitavā saṭho 252

(18) The fault of others is easily seen; our own is difficult to see. A man winnows others' faults like chaff, but his own faults he hides even as a cheat hides an unlucky throw. (252)

See Matthew vii. 3.

Cf.: *naraḥ sarṣapamātrāṇi paracchidrāṇi paśyati*
ātmano bilvamātrāṇi paśyann api na paśyati.

19 *paravajjānupassissa niccam ujjhānasaññino*
āsavā tassa vaḍḍhanti ārā so āsavakkhayā 253

(19) To him who is observant of the faults of others, who is ever censorious, his own passions increase and he is far from the destruction of passions. (253)

20 *ākāse padaṁ n'atthi, samaṇo n'atthi bāhire*
papañcābhiratā pajā, nippapañcā tathāgatā 254

(20) There is no path in the sky, there is no recluse (adopting the Buddhist path) outside (of us), mankind delights in worldliness; the Buddhas are free from worldliness. (254)

Another interpretation is 'No one outside the Buddhist community can walk through the sky.' This is not consistent with the Buddha's well-known discouragement of the display of miraculous powers.

Cf. *Lalitavistara*: *anālayaṁ niṣprapañcam anutpādam asambhavam.*

21 *ākāse padaṁ n'atthi, samaṇo n'atthi bāhire*
saṅkhārā sassatā n'atthi, n'atthi buddhānam iñjitam 255

(21) There is no path in the sky, there is no recluse outside (of us). Nothing in the phenomenal world is eternal, there is no instability to the awakened. (255)

There is no variableness in the Buddhas or the awakened.

CHAPTER XIX

DHAMMAṬṬHAVAGGO

THE RIGHTEOUS

1 *na tena hoti dhammaṭṭho yen' atthaṁ sahasā naye*
yo ca attham anatthaṁ ca ubho niccheyya paṇḍito 256

(1) He who carries out his purpose by violence is not therein righteous (established in the law). He is wise who decides both advantage and disadvantage. (256)

He must discriminate between right and wrong.

2 *asāhasena dhammena samena nayatī pare*
dhammassa gutto medhāvī dhammaṭṭho ti pavuccati 257

(2) He who guides others by a procedure that is non-violent and equitable, he is said to be a guardian of the law, wise and righteous. (257)

dhammassa gutto: guardian of the law or guarded by law. He is guarded by law when he acts according to law. All his acts are directed by a sense of justice.

dhammagutto, dhammarakkhito: guarded by law, protected by law (*B.*).

3 *na tena paṇḍito hoti yāvatā bahu bhāsati*
khemī, averī, abhayo, paṇḍito ti pavuccati 258

(3) A man is not learned simply because he talks much. He who is tranquil, free from hatred, free from fear, he is said to be learned. (258)

4 *na tāvatā dhammadharo yāvatā bahu bhāsati*
yo ca appaṁ pi sutvāna, dhammaṁ kāyena passati
sa ve dhammadharo hoti yo dhammaṁ nappamajjati 259

(4) A man is not a supporter of the law simply because he talks much, but he who, little learned, discerns it by his body, he who does not neglect the law, he, indeed, is the supporter of the law. (259)

kāyena: by body, by all his mental powers, by his acts.

dhamma: four great truths (*B.*).

5 *na tena thero so hoti yen' assa phalitaṁ siro*
paripakko vayo tassa moghajiṇṇo ti vuccati 260

(5) A man is not an elder simply because his head (hair) is grey. His age is ripe, but he is called grown old in vain. (260)

Cf. *Manu*, ii. 136:

> *na tena vṛddho bhavati yenāsya palitaṁ śiraḥ*
> *yo vai yuvāpi adhīyānas taṁ devāḥ sthaviraṁ viduḥ.*

'If the hair has become white, a man does not on that account become old; though a man may be young if he is learned, the gods look upon him as old.' See also *M.B. Vanaparva*, 133. 11; *Śalyaparva*, 51. 47.

6 *yamhi saccaṁ ca, dhammo ca, ahiṁsā, saññamo, damo*
sa ve vantamalo dhīro thero ti pavuccati 261

(6) He in whom dwell truth, virtue, non-violence, restraint, control, he who is free from impurity and is wise, he is called an elder. (261)

7 *na vākkaraṇamattena vaṇṇapokkharatāya va*
sādhurūpo naro hoti issukī maccharī saṭho 262

(7) Not by mere talk, not by the beauty of the complexion, does a man who is envious, greedy, and wicked become of good disposition. (262)

8 *yassa c'etaṁ samucchinnam, mūlaghacchaṁ samūhatam*
sa vantadoso medhāvī sādhurūpo ti vuccati 263

(8) He in whom these (envy, greed, and wickedness) are destroyed, removed by the very root, he who is free from guilt and is wise, is said to be handsome. (263)

9 *na muṇḍakena samaṇo abbato, alikaṁ bhaṇam*
icchālobhasamāpanno samaṇo kiṁ bhavissati? 264

(9) Not by tonsure does one who is undisciplined and who speaks untruth become a religious man. How can one who is full of desire and greed be a religious man? (264)

samaṇa: religious man. It is *śramaṇa* from the root *śram*, to work hard. It is he who performs hard austerities. Pāli *samaṇa* is derived also from *sam* to quiet. He who quiets the senses is a *samaṇa*.

Cf. *Imitation of Christ*, Bk. i, chap. xvii: 'The habit and the shaven crown do little profit; but change of manners, and perfect mortification of passions, make a true religious man.'

10 *yo ca sameti pāpāni aṇuṁ thūlāni sabbaso*
samitattā hi pāpānam samaṇo ti pavuccati 265

(10) But he who always quiets the evil tendencies, small or large, he is called a religious man because he has quieted all evil. (265)

11 *na tena bhikkhu so hoti yāvatā bhikkhate pare*
vissaṁ dhammaṁ samādāya bhikkhu hoti na tāvatā 266

(11) He is not a mendicant simply because he begs others (for alms). He who adopts the whole law is a mendicant, not he who adopts only a part. (266)

vissam: Skt. *viṣvak*, on all sides, completely.

Another translation of the second line is 'he is not a mendicant simply because he adopts the whole law of the mendicant'.

12 *yo 'dha puññaṁ ca pāpaṁ ca bāhetvā brahmacariyavā*
saṁkhāya loke carati, sa ve bhikkhūti vuccati 267

(12) But he who is above good and evil and is chaste, who comports himself in the world with knowledge, he, indeed, is called a mendicant. (267)

13 *na monena munī hoti mūḷharūpo aviddasu*
yo ca tulaṁ va paggayha varam ādāya paṇḍito 268

(13) By (observing) silence a man does not become a sage if he be foolish and ignorant; but that wise man, who, holding (as it were) the scale, takes what is good, (268)

14 *pāpāni parivajjeti sa munī, tena so munī*
yo munāti ubho loke, munī tena pavuccati 269

(14) and avoids the evil, he is the sage, is a sage for that (very) reason. He who in this world weighs both sides, is called a sage on that (very) account. (269)

15 *na tena ariyo hoti yena pāṇāni hiṁsati*
ahiṁsā sabbapāṇānam ariyo ti pavuccati 270

(15) A man is not noble (or elect) because he injures living creatures. He is called noble because he does not injure living beings. (270)

He has compassion for all living creatures.

16 *na sīlabbatamattena, bāhusaccena vā puna*
athavā samādhilābhena vivicca-sayanena vā 271

(16) Not only by disciplined conduct and vows, not only by much learning, nor moreover by the attainment of meditative calm nor by sleeping solitary, (271)

17 *phusāmi nekkhammasukham aputhujjanasevitam*
bhikkhu vissāsamāpādi appatto āsavakkhayam 272

(17) do I reach the happiness of release which no worldling can attain. O mendicant, do not be confident (rest not content) so long as you have not reached the extinction of impurities. (272).

CHAPTER XX

MAGGAVAGGO

THE PATH

1 *maggān' aṭṭhaṅgiko seṭṭho, saccānaṁ caturo padā*
virāgo seṭṭho dhammānaṁ dipadānaṁ ca cakkhumā 273

(1) Of paths the eightfold is the best; of truths the (best are) four sayings (truths); of virtues freedom from attachment is the best; of men (literally two-footed beings) he who is possessed of sight. (273)

cakkhumā: possessed of sight. He who has the eye for truth.

2 *eso va maggo, n'atth' añño dassanassa visuddhiyā*
etamhi tumhe paṭipajjatha, mārass' etaṁ pamohanam 274

(2) This is the path; there is none other that leads to the purifying of insight. You follow this (path). This will be to confuse (escape from) Māra (death, sin). (274)

This is the path. Life is a pilgrimage, we are all wayfarers seeking the end of the path, *adhvanaḥ pāram* (*Kaṭha Up.* iii. 9).

Agni is said to be the pathfinder.

Dhamma is the door to the deathless (*Vinaya Piṭaka*, i. 5).

Confusion of Māra means his discomfiture.

3 *etamhi tumhe paṭipannā dukkhass' antaṁ karissatha*
akkhāto ve mayā maggo aññāya sallasanthanam 275

(3) Going on this path, you will end your suffering. This path was preached by me when I became aware of the removal of the thorns (in the flesh). (275)

salla, Skt. *śalya*, arrow, thorn. *śokaśalya*, the arrows or thorns of grief. The Buddha is called in *Lalitavistara mahāśalyahartā*, the great remover of thorns.

The Buddha preached this path when he learnt how to throw off the bonds.

4 *tumhe hi kiccam ātappam, akkhātāro tathāgatā*
paṭipannā pamokkhanti jhāyino mārabandhanā 276

(4) You yourself must strive. The Blessed Ones are (only) preachers. Those who enter the path and practise meditation are released from the bondage of Māra (death, sin). (276)

tathāgatā: the Blessed Ones, those who have arrived, have reached *nirvāṇa*. They only show the way. Each one must achieve the goal for himself under the guidance of the Buddhas.

5 *'sabbe saṅkhārā aniccā' ti yadā paññāya passati*
atha nibbindatī dukkhe, esa maggo visuddhiyā 277

(5) 'All created things are impermanent (transitory).' When one by wisdom realizes (this), he heeds not (is superior to) (this world of) sorrow; this is the path to purity. (277)

All creation is passing. It is all suffering It is all unreal. By recalling men to these principles, the Buddha summons the toiling multitudes to give up the pursuit of shadows and take to the path of purity.

Heidegger holds that when we experience anguish this is the proof that we are dealing not with being but with non-being.

6 *'sabbe saṅkhārā dukkhā' ti yadā paññāya passati*
atha nibbindatī dukkhe, esa maggo visuddhiyā 278

(6) 'All created things are sorrowful.' When one by wisdom realizes (this) he heeds not (is superior to) (this world of) sorrow; this is the path to purity. (278)

7 *'sabbe dhammā anattā' ti yadā paññāya passati*
atha nibbindatī dukkhe, esa maggo visuddhiyā 279

(7) 'All the elements of being are non-self.' When one by wisdom realizes (this), he heeds not (is superior to) (this world of) sorrow; this is the path to purity. (279)

an-attā: non-self, have no individuality or permanent being.

All things are impermanent, *anitya*, lacking in self or reality, *anātman*, and therefore unsatisfactory, sorrowful, *dukkha*. They are impermamament because they are dependent or caused. 'Three are the features of all phenomenal existence, *saṁskṛta lakṣaṇāni*, origin, *utpāda*, cessation, *vyaya*, and change of state, *sthity anyathātvam*.' *Anguttara Nikāya*, iii. 47. According to the *Brahma Sūtra* 'the permanent is that being which is uncaused': *sad akāraṇavān nityam*. IV. l. 1, Āryadeva observes: 'Nowhere is there the existence of anything that is not dependent (on other things or causes) at any time. The permanent therefore does not exist anywhere (in the finite universe').

apratītyāstitā nāsti kadācit kasyacit kvacit.
na kadācit kvacit kaścid vidyate tena śāśvatah.
Catuśśataka, ix. 2.

Whatever is subject to modification is not permanent. *vikṛtir jāyate yasya śāśvatam tan na hi*. All things arise from a cause *ye dhammā hetuppabhavā*. Whatever has by nature an origin has also by nature a cessation *yaṁ kiñci samudayadhammam, sabbaṁ taṁ nirodhadhammam*. In later Buddhism it is argued that 'origination, existence and destruction are of the nature of appearance, dream, a fairy castle'.

yathā māyā yathā svapno gandharvam nagaraṁ yathā
tathotpādas tathā sthānam tathā bhaṅga udāhṛtaḥ.
Mādhyamika Kārikā, vii. 34.

The individual passes through a series of phases which have no essential reality of their own. Our life is an inconstant process, ever changing and never stopping to be. We are not entities but processes. Anyone who has seen things as causally determined processes will not attach permanent value to his individuality. Life in the world of time and space is a condition of incessant change. Plato asks: 'How can that which is never in the same state be anything?' (*Cratylus*, 439). If we lose our individuality, if we break down the barrier of selfishness, the cosmic process pursues its normal course.

8 *utthānakālaṁ hi anuṭṭhahāno*
yuvā balī ālasiyam upeto
saṁsanna-saṁkappamano kusīto
paññāya maggam alaso na vindati 280

(8) He who does not get up when it is time to get up, who, though young and strong, is full of sloth, who is weak in resolution and thought, that lazy and idle man will not find the way to wisdom. (280)

9 *vācānurakkhī manasā susaṁvuto*
kāyena ca akusalaṁ na kayirā
ete tayo kammapathe visodhaye
ārādhaye maggam isippaveditam 281

(9) Guarding his speech, restraining well his mind, let a man not commit anything wrong with his body. He who keeps these three roads of action clear, will achieve the way taught by the wise. (281)

10 *yogā ve jāyatī bhūrī ayogā bhūri saṁkhayo*
etaṁ dvedhāpathaṁ ñatvā bhavāya vibhavāya ca
tath' attānaṁ niveseyya yathā bhūri pavaḍḍhati 282

(10) From meditation springs wisdom; from lack of meditation there is loss of wisdom. Knowing this twofold path of progress and decline, a man should place himself in such a way that his wisdom increases. (282)

saṁkhayo: loss. Skt. *samkṣayaḥ*.

11 *vanaṁ chindatha, mā rukkham, vanato jāyatī bhayam*
chetvā vanaṁ ca vanathaṁ ca nibbanā hotha bhikkhavo 283

(11) Cut down the (whole) forest, not the tree (only); danger

comes out of the forest. Having cut down both the forest and desire, O mendicants, do you attain freedom. (283)

vana has two meanings, lust and forest.

nirvāṇa is *nis-vana*.

12 *yāvaṁ* (*hi*) *vanatho na chijjati aṇumatto pi narassa nārisu*
paṭibaddhamano va tāva so, vaccho khīrapāno va mātari 284

(12) As long indeed as the desire, however small, of a man for women is not destroyed, so long is his mind attached (to existence) as a sucking calf is to its mother. (284)

khīrapāno: another reading *khīrapako*, drinking milk.

13 *ucchinda sineham attano, kumudaṁ sāradikaṁ va pāṇinā*
santimaggam eva brūhaya nibbāṇam sugatena desitam 285

(13) Cut out the love of self as you would an autumn lily with the hand. Cherish the path to peace, to *nirvāṇa* pointed out by the Buddha. (285)

sugata: the Buddha, one who has fared well. See 419.

14 '*idha vassaṁ vasissāmi idha hemantagimhisu*'
iti bālo vicinteti antarāyaṁ na bujjhati 286

(14) 'Here I shall dwell in the rain, here in winter and summer' thus the fool thinks; he does not think of the obstacle (of life). (286)

antarāyam: the obstacle. This life is an inexorable progress to death. The future on which we pin our hopes will be taken from us even as the past was taken. Prince or peasant, king or beggar, death lies at the end of the road.

15 *taṁ puttapasusammattaṁ byāsattamanasaṁ naram*
suttaṁ gāmaṁ mahogho va maccu ādāya gacchati 287

(15) As a great flood carries off a sleeping village, death takes off and goes with that man who is giddy (with the possession of) children and cattle, whose mind is distracted (with the desire for worldly goods). (287)

16 *na santi puttā tāṇāya, na pitā n'āpi bandhavā*
antakenādhipannassa n'atthi ñātīsu tāṇatā 288

(16) Sons are no protection, nor father, nor relations, for one who is seized by death, there is no safety in kinsmen. (288)

17 *etam atthavasaṁ ñatvā paṇḍito sīlasaṁvuto*
nibbānagamanaṁ maggaṁ khippam eva visodhaye 289

(17) Realizing the significance of this, the wise and righteous man should even quickly clear the path leading to release. (289)

He must understand the undependable character of outer circumstances and yearn for true safety in spiritual freedom.

maggam: the path.

The name of the book *Dhammapada* refers to the path of virtue: 'This is the way; walk ye in it' (*Isaiah* xxx. 21).There is an oft-quoted saying: 'Some run swiftly; some walk; some creep painfully; but everyone will reach the goal who keeps on'.

CHAPTER XXI

PAKIṆṆAKAVAGGO

MISCELLANEOUS VERSES

1 *mattā-sukhapariccāgā passe ce vipulaṁ sukham*
caje mattā-sukhaṁ dhīro sampassaṁ vipulaṁ sukham 290

(1) If, by surrendering a pleasure of little worth one sees a larger pleasure, the wise man will give up the pleasure of little worth, and look to the larger pleasure. (290)

2 *paradukkhūpadhānena yo attano sukham icchati*
verasaṁsaggasaṁsaṭṭho verā so na pamuccati 291

(2) He who desires happiness for himself by inflicting suffering on others, he, entangled in the bonds of hatred, is not freed from hatred. (291)

3 *yaṁ hi kiccam apaviddham akiccaṁ pana kayirati*
unnaḷānaṁ pamattānaṁ tesaṁ vaḍḍhanti āsavā 292

(3) If, giving up what should be done, what should not be done is done, in those unrestrained and careless, the taints increase. (292)

4 *yesaṁ ca susamāraddhā niccaṁ kāyagatā sati*
akiccaṁ te na sevanti kicce sātaccakārino
satānaṁ sampajānānam atthaṁ gacchanti āsavā 293

(4) But those whose mindfulness is always alert to (the nature of) the body, who do not aim at what should not be done, who steadfastly do what should be done, the impurities of these mindful and wise people come to an end. (293)

5 *mātaraṁ pitaraṁ hantvā, rājāno dve ca khattiye*
raṭṭhaṁ sānucaraṁ hantvā anīgho yāti brāhmaṇo 294

(5) A (true) Brāhmin goes scatheless though he have killed father and mother and two kings of the warrior caste and a kingdom with all its subjects. (294)

The commentator B. explains *taṇhā* as *mātā*, *asmimāna* as *pitā*, *sassatadiṭṭhi* and *ucchedadiṭṭhi* as two kṣatriya kings, *dvādaśāyatana* as *raṭṭha* and *nandirāga* as *anucara*. See 295 n.

6 *mātaraṁ pitaraṁ hantvā, rājāno dve ca sotthiye*
veyyagghapañcamaṁ hantvā anīgho yāti brāhmaṇo 295

(6) A (true) Brāhmin goes scatheless though he have killed father and mother and two holy kings and an eminent man as the fifth. (295)

veyyaggha: derived from *vyaggha*, means an eminent man or a tigerish man.

This verse is an exaggerated way of expressing the doctrine that a saint cannot commit any sin. Those who have attained enlightenment are lifted above the world of good and evil. They are beyond the reach of any temptation to evil.

The commentator is startled by the literal view and so offers an allegorical interpretation that mother is passion, father is pride, the two valiant kings are heretical systems and the kingdom is sensual pleasure, and *veyyegha* is represented as the place infested by the tigers of obstruction to final beatitude. A passage from the third book of the *Laṁkāvatāra Sūtra* is quoted by Mr. Beal as having been recited by the Buddha in explanation of a similar utterance which he made to Mahāmati:

> Lust, or carnal desire, this is the Mother,
> Ignorance, this is the Father,
> The highest point of knowledge, this is Buddha,
> All the Kleśas, these are the Rahats,
> The five skandhas, these are the priests;

To commit the five unpardonable sins
Is to destroy these five
And yet not suffer the pains of hell.

(Samuel Beal, *Dhammapada* (1902), pp. 7–8.)

The verse indicates the sanctity and prestige which the Buddha gave to the Brāhmins; for he uses the word *Brāhmaṇa* for the *arhat* or the follower of the Buddha who has attained to final sanctification. See Chapter XXVI, *Brāhmaṇa*.

7 *suppabuddhaṁ pabujjhanti sadā gotamasāvakā*
yesaṁ divā ca ratto ca niccaṁ buddhagatā sati 296

(7) The disciples of Gautama are always well awake, their thought is always, day and night, set on the Buddha. (296)

8 *suppabuddhaṁ pabujjhanti sadā gotamasāvakā*
yesaṁ divā ca ratto ca niccaṁ dhammagatā sati 297

(8) The disciples of Gautama are always well awake; their thought is always, day and night, set on the Law. (297)

9 *suppabuddhaṁ pabujjhanti sadā gotamasāvakā*
yesaṁ divā ca ratto ca niccaṁ saṅghagatā sati 298

(9) The disciples of Gautama are always well awake; their thought is always, day and night, set on the Order. (298)

10 *suppabuddhaṁ pabujjhanti sadā gotamasāvakā,*
yesaṁ divā ca ratto ca niccaṁ kāyagatā sati 299

(10) The disciples of Gautama are always well awake; their thought is always, day and night, set on the (nature of the) body. (299)

11 *suppabuddhaṁ pabujjhanti sadā gotamasāvakā*
yesaṁ divā ca ratto ca ahiṁsāya rato mano 300

(11) The disciples of Gautama are always well awake; their mind, day and night, delights in abstinence from harm (compassion, love). (300)

12 *suppabuddhaṁ pabujjhanti sadā gotamasāvakā*
yesaṁ divā ca ratto ca bhāvanāya rato mano 301

(12) The disciples of Gautama are always well awake; their mind, day and night, delights in meditation. (301)

13 *duppabbajjaṁ durabhiramaṁ durāvāsā gharā dukhā*
dukkho 'samānasaṁvāso dukkhānupatitaddhagū
tasmā na c'addhagū siyā na ca dukkhānupatito siyā 302

(13) It is hard to leave the world as a recluse and hard to enjoy. Hard also is it to live at home as a householder. Living with the unsympathetic is painful. The life of a wanderer is beset with pain. Therefore let no man be a wanderer, let no one fall into suffering (302)

'The traveller on the long road of *saṁsāra* meets with nothing but sorrow; sorrowful is the life of the recluse; sorrowful is the life of the householder; sorrowful is association with those who are not our equals; therefore let him travel no more and so he will not be exposed to sorrow' (*B.*).

14 *saddho, sīlena saṁpanno, yasobhogasamappito*
yaṁ yaṁ padesaṁ bhajati tattha tatth' eva pūjito 303

(14) Whatever region a man of faith, endowed with virtue, with fame, and prosperity is allotted, even there he is revered. (303)

No matter what place he resorts to, he will be honoured.

15 *dūre santo pakāsenti himavanto va pabbato*
asant' ettha na dissanti ratti-khittā yathā sarā 304

(15) Good people shine from afar like the Himālaya mountains but the wicked are not seen, like arrows shot in the night. (304)

16 *ekāsanam ekaseyyam eko caram atandito*
eko damayam attānaṁ vanante ramito siyā 305

(16) Let one sit alone, sleep alone, act alone without being indolent, subdue his self by means of his self alone: he would find delight in the extinction of desires. (305)

vanante: extinction of desires, or, as in a forest. See v. 283.

CHAPTER XXII

NIRAYAVAGGO

THE DOWNWARD COURSE (HELL)

1 *abhūtavādī nirayam upeti yo vāpi katvā 'na karomi' c'āha*
ubho pi te pecca samā bhavanti nihīnakammā manujā parattha 306

(1) He who speaks what is not (real) goes to hell; he also, who having done a thing says 'I do not do it.' After death both become equal, being men with evil deeds in the next existence. (306)

2 *kāsāvakaṇṭhā bahavo pāpadhammā asaññatā*
pāpā pāpehi kammehi nirayaṁ te upapajjare 307

(2) Many men who are clad in yellow robes are ill-behaved and unrestrained. Such evil-doers by their evil deeds go to hell. (307)

kāsāvakaṇṭha, literally, those about whose neck hangs the yellow robe. Suffering is the wages of sin.

3 *seyyo ayoguḷo bhutto tatto aggisikhūpamo*
yaṁ ce bhuñjeyya dussīlo raṭṭhapiṇḍam asaññato 308

(3) Better is it for an irreligious unrestrained (person) to swallow a ball of red-hot iron than enjoy the charity of the land. (308)

4 *cattāri ṭhānāni naro pamatto āpajjati paradārūpasevī*
apuññalābhaṁ na nikāmaseyyaṁ nindaṁ tatiyaṁ nirayaṁ catuttham 309

(4) An unthinking man who courts another's wife gains four things, access of demerit, broken rest, thirdly blame, and fourthly hell. (309)

na nikāmaseyyaṁ: not obtaining the rest as he wishes it, he obtains it as he does not wish it, for a short time only.

yathā icchati evaṁ seyyaṁ aḷabhitvā, anicchitaṁ parittakaṁ eva kālaṁ seyyaṁ labhati (*B.*).

5 *apuññalābho ca gatī ca pāpikā, bhītassa bhītāya ratī ca thokikā*
rājā ca daṇḍaṁ garukaṁ paṇeti tasmā naro paradāraṁ na seve 310

(5) There is access of demerit as well as the way to the evil state; there is the short-lived pleasure of the frightened in the arms of the frightened, and a heavy penalty from the ruler. Therefore do not run after another man's wife. (310)

These are ways of expressing the simple truth 'Do not commit adultery.'

6 *kuso yathā duggahito hatthaṁ evānukantati*
sāmaññaṁ dupparāmaṭṭhaṁ nirayāya upakaḍḍhati 311

(6) As a blade of grass when wrongly handled cuts the hand, so also asceticism when wrongly tried leads to hell. (311)

7 *yaṁ kiñci sithilaṁ kammaṁ saṁkiliṭṭhaṁ ca yaṁ vataṁ*
saṁkassaraṁ brahmacariyaṁ na taṁ hoti mahapphalaṁ 312

(7) An act carelessly performed, a vow improperly observed, unwilling obedience to the code of chastity brings no great reward. (312)

8 *kayirā ce kayirāthenaṁ daḷhaṁ enaṁ parakkame*
sithilo hi paribbājo bhiyyo ākirate rajaṁ 313

(8) If anything is to be done let one do it vigorously. A recluse who is careless only bespatters himself the more with dust. (313)

9 *akataṁ dukkataṁ seyyo pacchā tapati dukkataṁ*
kataṁ ca sukataṁ seyyo yaṁ katvā nānutappati 314

(9) An evil deed left undone is better, for an evil deed causes suffering later. A good deed done is better for doing, it does not cause suffering. (314)

10 *nagaraṁ yathā paccantaṁ guttaṁ santarabāhiraṁ*
evaṁ gopetha attānaṁ khaṇo ve mā upaccagā
khaṇātītā hi socanti nirayam hi samappitā 315

(10) As a frontier town is well-guarded within and without, so guard the self. Do not let a moment glide by, for they who allow the moments to pass by suffer when they are consigned to hell. (315)

paccantam: on the border or the frontier.

11 *alajjitāye lajjanti lajjitāye na lajjare*
micchādiṭṭhisamādānā sattā gacchanti duggatiṁ 316

(11) They who are ashamed of what they ought not to be ashamed of and are not ashamed of what they ought to be ashamed of, such men, following false doctrines, enter the evil path. (316)

12 *abhaye ca bhayadassino, bhaye cābhayadassino*
micchādiṭṭhisamādānā sattā gacchanti duggatiṁ 317

(12) They who fear when they ought not to fear and do not fear when they ought to fear, such men, following false doctrines, enter the evil path. (317)

13 *avajje vajjamatino vajje cāvajjadassino*
micchādiṭṭhisamādānā sattā gacchanti duggatim 318

(13) Those who discern evil where there is no evil and see nothing evil in what is evil, such men, following false doctrines, enter the evil path. (318)

14 *vajjaṁ ca vajjato ñātvā, avajjaṁ ca avajjato*
sammādiṭṭhisamādānā sattā gacchanti suggatim 319

(14) Those who discern evil as evil and what is not evil as not evil, such men, following the true doctrines, enter the good path. (319)

CHAPTER XXIII

NĀGAVAGGO

THE ELEPHANT

1 *ahaṁ nāgo va saṁgāme cāpāto patitaṁ saram*
ativākyam titikkhissam, dussīlo hi bahujjano 320

(1) I shall endure hard words even as the elephant in battle endures the arrow shot from the bow; the majority of people are, indeed, ill natured. (320)

The elephant is the symbol in Buddhism of endurance, strength, and restraint. The Buddha himself is called *nāga* or *mahānāga*, the great elephant. There is a legend that he descended from heaven in the form of an elephant to be born on earth.

Cf. *Manu*, vi. 47: *ativādaṁ titikṣeta.*

2 *dantaṁ nayanti samitiṁ dantaṁ rājā 'bhirūhati*
danto seṭṭho manussesu yo 'tivākyaṁ titikkhati 321

(2) They lead a tamed elephant into battle; the king mounts a tamed elephant. The tamed is the best among men, he who endures patiently hard words. (321)

3 *varam assatarā dantā ajānīyā ca sindhavā*
kuñjarā ca mahānāgā attadanto tato varam 322

(3) Good are mules when tamed, so also the Sindhu horses of good breed and the great elephants of war. Better than these is he who has tamed himself. (322)

4 *na hi etehi yānehi gaccheyya agataṁ disam*
yathā 'ttanā sudantena danto dantena gacchati 323

(4) For with these animals does no man reach the untrodden country (*nirvāṇa*) where a tamed man goes on a tamed nature (with his self well-tamed). (323)

5 *dhanapālako nāma kuñjaro*
kaṭukappabhedano dunnivārayo
baddho kabalaṁ na bhuñjati
sumarati nāgavanassa kuñjaro 324

(5) The elephant called Dhanapālaka is hard to control when the temples are running with a pungent sap (in the time of rut). He does not eat a morsel (of food) when bound. The elephant thinks longingly of the elephant-grove. (324)

6 *middhī yadā hoti mahagghaso ca*
niddāyitā samparivattasāyī
mahāvarāho va nivāpapuṭṭho
punappunaṁ gabbham upeti mando 325

(6) If one becomes a sluggard or a glutton rolling himself about in gross sleep, like a hog fed on wash, that foolish one, again and again, comes to birth. (325)

If a man revels in physical existence, gives way to indolence, eats overmuch, and spends his time in sleep, he misses his true destiny as man.

7 *idaṁ pure cittam acāri cāritam*
yenicchakaṁ yatthakāmaṁ yathāsukham
tad ajj' ahaṁ niggahessāmi yoniso
hatthippabhinnaṁ viya aṅkusaggaho 326

(7) This mind of mine would wander formerly as it liked, as it desired, as it pleased. I shall now control it thoroughly even as the rider holding the hook controls the elephant in a state of rut. (326)

8 *appamādaratā hotha, sacittam anurakkhatha*
duggā uddharath' attānam paṅke satto va kuñjaro 327

(8) Be not thoughtless, guard your thoughts. Extricate yourself out of the evil way as an elephant sunk in the mud. (327)

9 *sa ce labhetha nipakaṁ sahāyam*
saddhiṁcaraṁ sādhuvihāri-dhīram
abhibhuyya sabbāni parissayāni
careyya ten' attamano satīmā 328

(9) If you find a companion, intelligent, one who associates with you, who leads a good life, lives soberly, overcoming all dangers, walk with him delighted and thoughtful. (328)

10 *no ce labhetha nipakaṁ sahāyam*
saddhiṁcaraṁ sādhuvihāridhiram
rājā va raṭṭhaṁ vijitaṁ pahāya
eko care mātaṅg'araññe va nāgo 329

(10) If you do not find a companion, intelligent, one who associates with you, who leads a good life, lives soberly, walk alone like a king who has renounced the kingdom he has conquered or like an elephant (roaming at will) in the forest. (329)

11 *ekassa caritaṁ seyyo n'atthi bāle sahāyatā*
eko care na ca pāpāni kayirā appossukko mātaṅg' araññe va
nāgo 330

(11) It is better to live alone, there is no companionship with a fool. Let a man walk alone with few wishes like an elephant (roaming at will) in the elephant-forest. Let him commit no sin. (330)

12 *atthamhi jātamhi sukhā sahāyā*
tuṭṭhī sukhā yā itarītarena
puññaṁ sukhaṁ jīvitasaṁkhayamhi
sabbassa dukkhassa sukhaṁ pahānam 331

(12) Companions are pleasant when an occasion (or need) arises; contentment is pleasant when mutual. At the hour of death merit is pleasant. The giving up of all sorrow is pleasant. (331)

itarītarena: whatever be the cause, small or great. *parittena vā vipulena vā* (*B.*).

13 *sukhā matteyyatā loke atho petteyyatā sukhā*
sukhā sāmaññatā loke, atho brāhmaññatā sukhā 332

(13) To have a mother is happiness in the world; to have a father is happiness in the world; to have a recluse is happiness in the world; to have a sage is happiness in the world. (332)

It is rendered also 'Happy is motherhood in the world; happy is fatherhood; happy is the state of a religious man in this world; happy is the state of a sage.'

14 *sukhaṁ yāva jarā sīlam, sukhā saddhā patiṭṭhitā*
sukho paññāya paṭilābho, pāpānaṁ akaraṇaṁ sukham 333

(14) Happy is virtue lasting to old age; happy is faith firmly rooted; happy is the attainment of wisdom; happy is the avoidance of sins. (333)

CHAPTER XXIV

TAṆHĀVAGGO

THIRST (OR CRAVING)

1 *manujassa pamattacārino taṇhā vaḍḍhati māluvā viya*
so plavati hurāhuraṁ phalam icchaṁ va vanasmiṁ vānaro
334

(1) The craving of a thoughtless man grows like a creeper. Like a monkey wishing for fruit in a forest he bounds hither and thither [from one life to another]. (334)

2 *yam esā sahatī jammī taṇhā loke visattikā*
sokā tassa pavaḍḍhanti abhivaṭṭam va bīraṇam 335

(2) Whomsoever this fierce craving, full of poison, overcomes in the world, his sorrows increase like the abounding biraṇa grass. (335)

abhivaṭṭam: abounding, growing rapidly.

Craving is the root of all human suffering. To be rid of it is to be free from suffering.

3 *yo cetaṁ sahatī jammiṁ taṇhaṁ loke duraccayam*
sokā tamhā papatanti udabindū va pokkharā 336

(3) He who overcomes in this world this fierce craving, difficult to subdue, sorrows fall off from him like water drops from a lotus leaf. (336)

4 *taṁ vo vadāmi bhaddaṁ vo yāvant' ettha samāgatā*
taṇhāya mūlaṁ khaṇatha usīrattho va bīraṇam
mā vo naḷaṁ va soto va māro bhañji punappunam 337

(4) I declare to you this good (counsel). 'Do ye, as many as are gathered here, dig up the root of craving as one digs up the biraṇa grass to find the usira root, that Māra (Death) may not destroy you again and again even as the river destroys the reeds (on the bank).' (337)

5 *yathāpi mūle anupaddave daḷhe chinnopi rukkho punar eva rūhati*
evaṁ pi taṇhānusaye anūhate nibbattatī dukkham idaṁ punappunam 338

(5) As a tree, even though it has been cut down, grows again if its root is firm and uninjured (i.e. safe), even so if the adherences of craving are not destroyed, this suffering returns to us again and again. (338)

6 *yassa chattiṁsatī sotā manāpassavanā bhusā*
vāhā vahanti duddiṭṭhim saṅkappā rāganissitā 339

(6) Him whose thirty-six streams flowing towards pleasures of sense are strong, whose thoughts are set on passion, the waves carry away that misguided man. (339)

Thirty-six streams are the six organs of sense and the six objects of sense in relation to a desire for sensual pleasures (*kāma*), a desire for existence (*bhava*), and a desire for prosperity (*vibhava*).

If a man's desires flow unchecked the waves of his lust and craving bear him off.

7 *savanti sabbadhi sotā latā ubbhijja tiṭṭhati*
taṁ ca disvā lataṁ jātaṁ mūlaṁ paññāya chindatha 340

(7) The streams flow everywhere; the creeper (of passion) keeps on springing up. If you see that creeper sprung up, cut its root by means of wisdom. (340)

8 *saritāni sinehitāni ca somanassāni bhavanti jantuno*
te sātasitā sukhesino, te ve jātijarūpagā narā 341

(8) To creatures happen pleasures and wide-ranging endearments. Hugging those pleasures they hanker after them. Those men indeed undergo birth and old age. (341)

9 *tasiṇāya purakkhatā pajā parisappanti saso va bādhito*
saṁyojanasaṁgasattakā dukkham upenti punappunaṁ cirāya
342

(9) Men driven on by craving run about like a hunted hare. Fast bound in its fetters, they undergo suffering for a long time, again and again. (342)

10 *tasiṇāya purakkhatā pajā parisappanti saso va bādhito*
tasmā tasiṇaṁ vinodaye bhikkhu ākaṅkhī virāgam attano
343

(10) Men driven on by craving run about like a hunted hare. Let, therefore, the mendicant, wishing for himself freedom from passion, shake off craving. (343)

11 *yo nibbanatho vanādhimutto vanamutto vanam eva dhāvati*
taṁ puggalam eva passatha mutto bandhanam eva dhāvati
344

(11) He who having got rid of the forest (of desire) gives himself over to the life of the forest (desire), he who, free from the forest (of desire), runs back to the forest (of desire), —look at him, though free, he runs into bondage. (344)

This verse plays on the two meanings of *vana*, forest and desire.

12 *na taṁ daḷham bandhanam āhu dhīrā*
yad āyasaṁ dārujaṁ babbajaṁ ca
sārattarattā maṇi-kuṇḍalesu
puttesu dāresu ca yā apekhā 345

(12) Wise people do not say that that fetter is strong which is made of iron, wood, or fibre, but the attachment to ear-rings made of precious stones, to sons, and wives is passionately impassioned. (345)

13 *etaṁ daḷham bandhanam āhu dhīrā*
ohārinaṁ sithilaṁ duppamuñcam
etaṁ pi chetvāna paribbajanti
anapekhino kāmasukhaṁ pahāya 346

(13) Wise people call strong this fetter which drags down, yields, and is difficult to unfasten. After having cut this people renounce the world, free from longings and forsaking the pleasures of sense. (346)

14 *ye rāgarattānupatanti sotaṁ sayaṁkatam makkaṭako va jālam*
etaṁ pi chetvāna vajanti dhīrā anapekhino sabbadukkhaṁ pahāya 347

(14) Those who are slaves to passions follow the stream (of craving) as a spider the web which he has made himself. Wise people, when they have cut this (craving), leave the world, free from cares, leaving all sorrow behind. (347)

'As a spider, after having made its thread-web, sits in the middle, and after killing with a violent rush a butterfly or a fly which has fallen in its circle, drinks its juice, returns and sits again in the same place, in the same manner, creatures who are given to passions, depraved by hatred and maddened by wrath, run along the stream of thirst which they have made themselves and cannot cross it' (*B.*).

15 *muñca pure, muñca pacchato, majjhe muñca bhavassa pāragū*
sabbattha vimuttamānaso na puna jātijaram upehisi 348

(15) Give up what is before, give up what is behind, give up what is in the middle, passing to the farther shore of existence. When your mind is wholly freed you will not again return to birth and old age. (348)

16 *vitakkapamathitassa jantuno tibbarāgassa subhānupassino*
bhiyyo taṇhā pavaḍḍhati esa kho daḷhaṁ karoti bandhanam 349

(16) Craving increases more to a creature who is disturbed by thoughts, full of strong passions, yearning for what is pleasant; he indeed makes his fetters strong. (349)

17 *vitakkūpasame ca yo rato asubhaṁ bhāvayatī sadā sato*
esa kho vyantikāhiti esa-cchecchati mārabandhanam 350

(17) He who delights in quieting his thoughts, always reflecting, dwells on what is not pleasant, he will certainly remove, nay, he will cut the bonds of death. (350)

asubhaṁ: what is not pleasant, i.e. on the impurities of the body.

18 *niṭṭhaṅgato asantāsī vītataṇho anaṅgaṇo*
acchiddi bhavasallāni antimo' yaṁ samussayo 351

(18) He who has reached the good, who is fearless, who is without craving and without sin, he has broken the thorns of existence, this body is his last. (351)

19 *vītataṇho anādāno niruttipadakovido*
akkharānaṁ sannipātaṁ jaññā pubbāparāni ca
sa ve antimasārīro mahapañño mahāpuriso ti vuccati 352

(19) He who is without craving, without appropriation, who is skilful in understanding words and their meanings, who knows the order of letters (which are before and which are after), he is called the great sage, the great person. This is his last body. (352)

20 *sabbābhibhū sabbavidū 'ham asmi sabbesu dhammesu anūpalitto*
sabbaṁjaho taṇhakkhaye vimutto sayam abhiññāya kam uddiseyyam? 353

(20) 'I have conquered all, I know all, in all conditions of life I am free from taint. I have renounced all and with the destruction of craving I am freed. Having learnt myself, to whom shall I point as teacher?' (353)

B. suggests that when the Buddha was on the way to Benares and the Brāhmin Upāka asked him about his teacher, the Buddha gave this answer. The Buddha claims omniscience; elsewhere he claims to be the only teacher.

21 *sabbadānaṁ dhammadānaṁ jināti*
sabbaṁ rasaṁ dhammaraso jināti
sabbaṁ ratiṁ dhammaratī jināti
taṇhakkhayo sabbadukkhaṁ jināti 354

(21) The gift of the law surpasses all gifts; the flavour of the law surpasses all flavours, the delight in the law surpasses all delights. The destruction of craving conquers all sorrows. (354)

dhammadāna: 'gift of the law' is the technical expression for instruction in the Buddhist religion.

22 *hananti bhogā dummedhaṁ no ve pāragavesino*
bhogataṇhāya dummedho hanti aññe va attanam 355

(22) Riches destroy the foolish, not those who seek the beyond (the other shore). By a craving for riches the foolish person destroys himself as he destroys others. (355)

23 *tiṇadosāni khettāni rāgadosā ayaṁ pajā*
tasmā hi vītarāgesu dinnaṁ hoti mahapphalam 356

(23) Weeds are the bane of fields and passion the bane of this mankind; therefore offerings made to those free from passion bring great reward. (356)

24 *tiṇadosāni khettāni dosadosā ayaṁ pajā*
tasmā hi vītadosesu dinnaṁ hoti mahapphalam 357

(24) Weeds are the bane of fields and hatred is the bane of this mankind; therefore offerings made to those free from hatred bring great reward. (357)

25 *tiṇadosāni khettāni mohadosā ayaṁ pajā*
tasmā hi vītamohesu dinnaṁ hoti mahapphalam 358

(25) Weeds are the bane of fields and folly is the bane of this mankind; therefore offerings made to those free from folly bring great reward. (358)

26 *tiṇadosāni khettāni icchādosā ayaṁ pajā*
tasmā hi vigaticchesu dinnaṁ hoti mahapphalam 359

(26) Weeds are the bane of fields; desire is the bane of this mankind; therefore offerings made to those freed from desire bring great reward. (359)

icchādosā: desire is the bane. Uncontrolled desire is the danger. A fool who heard that a staff is useful to an honest man to drive away dogs picked up everything that looked like a staff and was finally bearing such a load of them that he could scarcely drag himself along. The greedy accumulate the requirements of life beyond all need so that they are of no use to them but become a burden.

CHAPTER XXV

BHIKKHUVAGGO

THE MENDICANT

1 *cakkhunā saṁvaro sādhu, sādhu sotena saṁvaro*
ghāṇena saṁvaro sādhu, sādhu jivhāya saṁvaro 360

(1) Restraint in the eye is good; good is restraint in the ear; in the nose restraint is good; good is restraint in the tongue. (360)

2 *kāyena saṁvaro sādhu, sādhu vācāya saṁvaro*
manasā saṁvaro sādhu, sādhu sabbattha saṁvaro
sabbattha saṁvuto bhikkhu sabbadukkhā pamuccati 361

(2) In the body restraint is good, good is restraint in speech; in thought restraint is good, good is restraint in all things. A mendicant who is restrained in all things is freed from all sorrow. (361)

3 *hatthasaññato pādasaññato vācāya saññato saññatuttamo*
ajjhattarato samāhito eko santusito tam āhu bhikkhum 362

(3) He who controls his hand, he who controls his feet, he who controls his speech, he who is well-controlled, he who delights inwardly, who is collected, who is alone and content, him they call a mendicant. (362)

4 *yo mukhasaññato bhikkhu mantabhāṇī anuddhato*
atthaṁ dhammaṁ ca dīpeti madhuraṁ tassa bhāsitam 363

(4) The mendicant who controls his tongue, who speaks wisely, not uplifted (puffed up), who illuminates the meaning and the law, his utterance is sweet. (363)

attham dhammam: the meaning and the law or temporal and spiritual matters.

5 *dhammārāmo dhammarato dhammam anuvicintayan*
dhammam anussaraṁ bhikkhu saddhammā na parihāyati 364

(5) He whose pleasance is the law, who delights in the law, meditates on the law, follows the law, that mendicant does not fall from the true law. (364)

6 *salābhaṁ nātimaññeyya nāññesaṁ pihayaṁ care*
aññesaṁ pihayaṁ bhikkhu samādhiṁ nā 'dhigacchati 365

(6) He should not overvalue what he himself receives; he should not envy others. A mendicant who envies others does not obtain tranquillity. (365)

7 *appalābho pi ce bhikkhu salābhaṁ nātimaññati*
taṁ ve devā pasaṁsanti suddhājīvim atanditam 366

(7) Even the gods praise that mendicant who though he receives little does not overvalue what he receives, whose life is pure and strenuous. (366)

8 *sabbaso nāmarūpasmiṁ yassa n'atthi mamāyitam*
asatā ca na socati sa ve bhikkhūti vuccati 367

(8) He, indeed, is called a mendicant who does not count as his own any name and form, who does not grieve from having nothing. (367)

nāmarūpa: name and form, mind and body which are, in Buddhist doctrine, the marks of individual existence.

mamāyitam: who does not identify himself with or who is not attached to.

asat: what is not. He who does not grieve for that which does not exist *or* he does not grieve over the false.

9 *mettāvihārī yo bhikkhu pasanno buddhasāsane*
adhigacche padaṁ santaṁ saṅkhārūpasamaṁ sukhaṁ 368

(9) The mendicant who lives in friendliness and calm (has faith) in the doctrine of the Buddha, he will attain the tranquil, blessed place where (bodily) existence is at rest. (368)

mettāvihārī: who lives in friendliness, who dwells in loving-kindness.

padaṁ santaṁ: the tranquil place or the path of tranquillity.

10 *siñca bhikkhu imaṁ nāvaṁ sittā te lahuṁ essati*
chetvā rāgaṁ ca dosaṁ ca tato nibbāṇaṁ ehisi 369

(10) Empty the boat, O mendicant; when emptied it will go lightly. Having cut off passion and hatred then you will go to freedom. (369)

tato: then, at the end of a few years he has to live (*B.*).

The reference here is to *jīvanmukti* or *arhattva* or *upādhiśeṣa-nirvāṇa*.

rāgadosabandhanāni chinditvā arahattaṁ patto tato aparabhāge anupādisesa nibbānaṁ ehisīti attho: having severed the bond of passion and hatred and attained arhatship, thereafter thou shalt go to *nirvāṇa unconditioned* (*B.*).

11 *pañca chinde pañca jahe pañca uttaribhāvaye*
pañca saṅgātigo bhikkhu 'oghatiṇṇoti' vuccati 370

(11) Cut off the five, get rid of the five, master (rise above) the five. A mendicant who has freed himself from the five fetters is called 'one who has crossed the flood' (of re-birth). (370)

The five to be cut off are egoism, doubt, false asceticism, lust, and hatred.

The five to be got rid of are longing for births with form, births without form, self-will, vanity, and ignorance.

The five to be mastered are faith, manliness, mindfulness, meditation, and wisdom.

The five fetters are greed, hatred, folly, pride, and false doctrine. They may stand for *rūpa*, form, *vedanā*, feeling, *saṁjñā*, notion, *saṁskāra*, predisposition, and *vijñāna* or intelligence.

12 *jhāya, bhikkhu, mā ca pamādo,*
māte kāmagune bhamassu cittaṁ
mā lohaguḷaṁ giḷī pamatto
mā kandi 'dukkham idaṁ' ti dayhamāno 371

(12) Meditate, O mendicant, be not negligent. Let not your thought delight in sensual pleasures, that you may not for your negligence have to swallow the iron ball, that you may not cry out when burning 'This is suffering!' (371)

Swallowing red-hot iron balls is said to be a form of punishment in hell.

13 *n'atthi jhānam apaññassa paññā n'atthi ajjhāyato*
yamhi jhānaṁ ca paññā ca sa ve nibbānasantike 372

(13) There is no meditation for one who is without wisdom, no wisdom for one without meditation; he in whom there are meditation and wisdom, he indeed is close to *nirvāṇa*. (372)

14 *suññāgāram paviṭṭhassa santacittassa bhikkhuno*
amānusī ratī hoti sammā dhammaṁ vipassato 373

(14) A mendicant who with a tranquil heart has entered an empty house, he has a more than human (divine) delight, through his right discernment of the law. (373)

amānusī ratī: divine bliss.

15 *yato yato sammasati khandhānam udayabbayam*
labhati pītipāmojjam amataṁ taṁ vijānatam 374

(15) Whenever he comprehends the origin and destruction of the elements of the body he obtains joy and happiness, which is life eternal to those who know. (374)

16 *tatrāyam ādi bhavati idha paññassa bhikkhuno*
indriyagutto santuṭṭhī pātimokkhe ca saṁvaro
mitte bhajassu kalyāṇe, suddhājīve atandite 375

(16) This is the beginning here to a wise mendicant, control of the senses, contentment, restraint under the law (according to the precepts of the *pāṭimokkha*), cultivation of friends who are noble, of pure life, and zealous (not slothful). (375)

17 *paṭisanthāravuttyassa ācārakusalo siyā*
tato pāmojjabahulo dukkhass' antaṁ karissati 376

(17) Let him live a life of friendship. Let him be an adept in the discharge of his duties, then his happiness being much he will make an end of suffering. (376)

18 *vassikā viya pupphāni maddavāni pamuñcati*
evaṁ rāgaṁ ca dosaṁ ca vippamuñcetha bhikkhavo 377

(18) As the vassikā plant sheds its withered flowers, O mendicants, so you should get rid of passion and hatred. (377)

19 *santakāyo santavāco santamaṇo susamāhito*
vantalokāmiso bhikkhu upasanto ti vuccati 378

(19) That mendicant is said to be calmed who has a calmed body, a calmed speech, and a calmed mind, who is well-established, who has rejected the baits of the world. (378)

20 *attanā coday' attānaṁ paṭimāse attam attanā*
so attagutto satimā sukhaṁ bhikkhu vihāhisi 379

(20) Rouse your self by your self, examine your self by your self. Thus guarded by your self and attentive you, mendicant, will live happy. (379)

21 *attā hi attano nātho attā hi attano gati*
tasmā saññamay' attānam assam bhadraṁ va vāṇijo 380

(21) For self is the lord of self; self is the refuge of self; therefore curb yourself even as a merchant curbs a fine horse. (380)

22 *pāmojjabahulo bhikkhu pasanno buddhasāsane*
adhigacche padaṁ santaṁ saṅkhārūpasamaṁ sukham 381

(22) The mendicant full of delight, calm (with faith) in the doctrine of the Buddha, will certainly reach the peaceful state, the cessation of natural existence and happiness. (381)

23 *yo have daharo bhikkhu yuñjati buddhasāsane*
so imaṁ lokaṁ pabhāseti abbhā mutto va candimā 382

(23) The mendicant who, though young, applies himself to the doctrine of the Buddha, he illuminates this world like the moon when freed from a cloud. (382)

CHAPTER XXVI

BRĀHMAṆAVAGGO

THE BRĀHMIN

1 *chinda sotaṁ parakkamma kāme panuda brāhmaṇa*
saṅkhārānaṁ khayaṁ ñatvā akataññū si brāhmaṇa 383

(1) O Brāhmin, cut off the stream, be energetic, drive away desires. Knowing the destruction of all that is made (or the elements of existence) you know the uncreated, O Brāhmin. (383)

The term 'Brāhmaṇa' of the Vedas is accepted by the Buddhists as a term for a saint, one who has attained final sanctification. The Brāhmin is one who casts off his belief in the durable existence of the individual which is the basis of all pride and desire. Not by ritual and sacrifices, not by isolation and trance but by self-forgetfulness and active social service does one transcend the ego and become a Brāhmin who knows the uncreated.[1]

The Buddha here distinguishes between the created perishable and the uncreated imperishable.

'cut off the stream; be energetic' may also be rendered, 'cut off the stream with energy'.

2 *yadā dvayesu dhammesu pāragū hoti brāhmaṇo*
ath' assa sabbe saṁyogā atthaṁ gacchanti jānato 384

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[1] Cf. J. G. Jennings: 'It should never be forgotten that Buddhism is a reformed Brāhmanism, as is evidenced by the invariably honorific use which Gautama makes of the title 'Brāhmin' and it therefore takes for granted certain Vedic or Vedāntic postulates. The background of Buddhism, as that of Brāhmanism, is *Brahman*, the impersonal divine unity underlying and harmonizing all individualities, all egoism, all differences, and all strife' (*The Vedāntic Buddhism of the Buddha* (1947), pp. 573–4).

(2) When the Brāhmin has reached the other shore in both laws, to him who knows all bonds vanish. (384)

The two laws refer to self-restraint and spiritual insight attained through meditation.

Cf. 'Ye shall know the Truth and the Truth shall make you free' (John viii. 32).

3 *yassa pāram apāraṁ vā pārāpāraṁ na vijjati*
vītaddaraṁ visaññuttaṁ tam ahaṁ brūmi brāhmaṇam 385

(3) Him I call a Brāhmin for whom there is neither this shore nor that shore, nor both, who is free from fear and free from shackles. (385)

4 *jhāyiṁ virajam āsīnam, katakiccam anāsavam*
uttamattham anuppattaṁ tam ahaṁ brūmi brāhmaṇam 386

(4) Him I call a Brāhmin who is meditative, free from passion, settled, whose work is done, free from taints and who has attained the highest end (of sainthood). (386)

5 *divā tapati ādicco, rattim ābhāti candimā*
sannaddho khattiyo tapati, jhāyī tapati brāhmaṇo
atha sabbam ahorattim buddho tapati tejasā 387

(5) The sun shines by day, the moon lights up the night, the warrior shines in his armour, the Brāhmin shines in his meditation, but the awakened shines all day and night by his radiance (of spirit). (387)

6 *bāhitapāpo ti brāhmaṇo samacariyā samaṇo ti vuccati*
pabbājayam attano malaṁ tasmā pabbajito ti vuccati 388

(6) Because he has put aside evil he is called a Brāhmin; because he lives in serenity he is called a *samaṇa*; because he puts away his impurities he is called *pabbajita*. (388)

These are fanciful derivations. Brāhmin is derived from *bah*, to put aside, drive away, *samaṇa* from *sam*, to be equable, *pabbajita* from *pabbaj*, to cast out.

7 *na brāhmaṇassa pahareyya nāssa muñcetha brāhmaṇo*
dhī brāhmaṇassa hantāraṁ tato dhī yassa muñcati 389

(7) One should not attack a Brāhmin; let not the Brāhmin free (his anger) on him (the evil-doer); woe to him who slays a Brāhmin and more woe to him who sets free (his anger) on him (the evil-doer). (389)

A Brāhmin should not return evil for evil. Even when struck he should not lose his temper. The Brāhmin should not take the life of any creature that breathes. The only blood that he can shed is his own if the giving up of his life would save or rescue a fellow creature.

8 *na brāhmaṇass' etad akiñci seyyo*
yadā nisedho manaso piyehi
yato yato hiṁsamano nivattati
tato tato sammati-m-eva dukkham 390

(8) It is no slight benefit to a Brāhmin when he holds his mind back from the pleasures of life. Wherever the wish to injure desists, even there is cessation of suffering. (390)

9 *yassa kāyena vācāya manasā n'atthi dukkatam*
saṁvutaṁ tīhi ṭhānehi tam ahaṁ brūmi brāhmaṇam 391

(9) Him I call a Brāhmin who does not hurt by body, speech, or mind, who is controlled in these three things. (391)

10 *yamhā dhammaṁ vijāneyya sammāsaṁbuddhadesitam*
sakkaccaṁ taṁ namasseyya aggihuttaṁ va brāhmaṇo 392

(10) Him who has understood the law as taught by the well-awakened (fully enlightened) one, him should a man worship

reverentially, even as the Brāhmin worships the sacrificial fire. (392)

sakkacca: Skt. *satkṛtya.*

We must honour him who teaches us the law of the Buddha.

11 *na jaṭāhi na gottena na jaccā hoti brāhmaṇo*
yamhi saccaṁ ca dhammo ca, so sukhi, so ca brāhmaṇo 393

(11) Not by matted hair, not by lineage, not by caste does one become a Brāhmin. He is a Brāhmin in whom there are truth and righteousness. He is blessed. (393)

Cf. *Vasala Sutta*: 'Not by birth does one become an outcast; not by birth does one become a Brāhmin; by deeds one becomes an outcast, by deeds one becomes a Brāhmin' (21, 27).

Cf. also *Sundarikabhāradvāja Sutta*: 'Do not ask about descent, but ask about conduct; from wood, it is true, fire is born; (likewise) a firm sage, although belonging to a low family, may become noble when restrained (from sinning) by humility' (9).

12 *kiṁ te jaṭāhi dummedha kiṁ te ajinasāṭiyā?*
abbhantaraṁ te gahanam bāhiram parimajjasi 394

(12) What is the use of matted hair, O fool, what of the raiment of goat-skins? Thine inward nature is full of wickedness; the outside thou makest clean. (394)

gahanam: full of wickedness, literally impenetrable because it is choked up with sin.

'Not fish or flesh, not abstinence, not nakedness, shaven head (*muṇḍiyam*), matted hair, dirt, or garments of hide, not observance of the fire sacrifice or many immortal penances (*amarā bahū tapā*) in this world, charms and oblations, observance of the seasons by sacrifice, (not these) make clean the mortal who has not passed beyond doubt (*Culla Vagga*, 2, *Āmagandha Sutta*).

Cf. Matthew xxiii. 27; Luke xi. 39.

13 *paṁsukūladharaṁ jantuṁ kisaṁ, dhamanisanthatam*
ekaṁ vanasmiṁ jhāyantaṁ tam ahaṁ brūmi brāhmaṇam 395

(13) Him I call a Brāhmin who wears cast-off garments, lean, spread over with veins, solitary, and who practises meditation in the forest. (395)

14 *na cāhaṁ brāhmaṇaṁ brūmi yonijaṁ mattisaṁbhavam*
bhovādi nāma so hoti, sa ce hoti sakiṁcano
akiṁcanam anādānaṁ tam ahaṁ brūmi brāhmaṇaṃ 396

(14) I do not call him a Brāhmin because of his origin or of his mother. If he be with goods he is called *bhovādi*. Him I call a Brāhmin who is free from goods and free from attachment. (396)

bhovādi: One who says *bho*, the familiar form of address to inferiors or equals. Brāhmins generally address the Buddha as *bho*, while the Buddhists use *bhante*, 'lord'. The Brāhmins are called *bhovādins* or arrogant men who address even the Buddha with familiarity. The Buddhists use *bhovādi* as a term of reproach for the Brāhmins.

15. *sabbasaṁyojanaṁ chetvā yo ve na paritassati*
saṅgātigaṁ visaṁyuttaṁ tam ahaṁ brūmi brāhmaṇam 397

(15) Him I call a Brāhmin who has cut all the fetters, who never trembles (in fear), who has passed beyond attachments, who is separated (from what is impure). (397)

16 *chetvā nandiṁ varattaṁ ca sandānaṁ sahanukkamam*
ukkhittapaḷighaṁ buddhaṁ tam ahaṁ brūmi brāhmaṇam 398

(16) Him I call a Brāhmin who has cut the strap and the thong and the chain with its appurtenances, who has burst the bar and is awakened. (398)

Hatred is the strap, desire is the thong, the sixty-three heretical doctrines are the chain, the appurtenances are doubt, ignorance, &c., and the bar is the bar of ignorance.

17 *akkosaṁ vadhabandhaṁ ca aduṭṭho yo titikkhati*
khantībalaṁ balānīkaṁ tam ahaṁ brūmi brāhmaṇam 399

(17) Him I call a Brāhmin who, though he has committed no offence, bears patiently reproach, ill-treatment, imprisonment; who has endurance for his force and strength for his army. (399)

18 *akkodhanaṁ vatavantaṁ sīlavantam anussutam*
dantam antimasarīraṁ tam ahaṁ brūmi brāhmaṇam 400

(18) Him I call a Brāhmin who is free from anger, who is careful of religious duties, observes the moral rules, pure, controlled, and wears his last body. (400)

anussutam: pure, without lustful appetites.

19 *vāri pokkharapatte va āragge-r-iva sāsapo*
yo na lippati kāmesu tam ahaṁ brūmi brāhmaṇam 401

(19) Him I call a Brāhmin who, like water on the leaf of a lotus or a mustard seed on the point of an awl, does not cling to pleasures. (401)

lippati: another reading *limpati*.

As water does not cling to the lotus leaf or a mustard seed to an awl point, the Brāhmin does not cling to pleasures.

20 *yo dukkhassa pajāṇāti idh eva khayam attano*
pannabhāraṁ visaṁyuttaṁ tam ahaṁ brūmi brāhmaṇam
402

(20) Him I call a Brāhmin who, even here, knows the end of his suffering, who has laid aside his burden, who is detached. (402)

21 *gambhīrapaññaṁ medhāviṁ maggāmaggassa kovidaṁ*
uttamattham anuppattaṁ tam ahaṁ brūmi brāhmaṇam 403

(21) Him I call a Brāhmin whose wisdom is deep, who possesses knowledge, who discerns the right way and the wrong and who has attained the highest end. (403)

22 *asaṁsaṭṭhaṁ gahaṭṭhehi anāgārehi c'ūbhayam*
anokasārim appicchaṁ tam ahaṁ brūmi brāhmaṇam 404

(22) Him I call a Brāhmin who keeps away from both householders (laymen) and the houseless (mendicants), who does not frequent houses and has but few wants. (404)

23 *nidhāya daṇḍaṁ bhūtesu tasesu thāvaresu ca*
yo na hanti na ghāteti tam ahaṁ brūmi brāhmaṇam 405

(23) Him I call a Brāhmin who lays aside the rod with regard to creatures, moving or unmoving, and neither kills nor causes (their) death. (405)

24 *aviruddhaṁ viruddhesu attadaṇḍesu nibbutam*
sādānesu anādānaṁ tam ahaṁ brūmi brāhmaṇam 406

(24) Him I call a Brāhmin who is without hostility among those who are hostile, who is peaceful among those with uplifted staves, who is unattached among those who are attached. (406)

25 *yassa rāgo ca doso ca māno makkho ca pātito*
sāsaporiva āraggā tam ahaṁ brūmi brāhmaṇam 407

(25) Him I call a Brāhmin whose passion and hatred, pride and hypocrisy have fallen like a mustard seed from the point of an awl. (407)

26 *akakkasaṁ viññāpāṇiṁ giraṁ saccam udīraye*
yāya nābhisaje kaṁci tam ahaṁ brūmi brāhmaṇam 408

(26) Him I call a Brāhmin who utters true speech, free from harshness, clearly understood, by which no one is offended. (408)

27 *yo 'dha dīghaṁ va rassaṁ vā aṇuṁ thūlaṁ subhāsubham*
loke adinnaṁ nādiyati tam ahaṁ brūmi brāhmaṇam 409

(27) Him I call a Brāhmin who does not take, here in the world, what is not given him, be it long or short, small or large, good or bad. (409)

28 *āsā yassa na vijjanti asmiṁ loke paramhi ca*
nirāsayaṁ visaṁyuttaṁ tam ahaṁ brūmi brāhmaṇam 410

(28) Him I call a Brāhmin who has no desires for this world or for the next, who is free from desires and who is separated (from impurities). (410)

29 *yassālayā na vijjanti aññāya akathaṁkathī*
amatogadham anuppattaṁ tam ahaṁ brūmi brāhmaṇam 411

(29) Him I call a Brāhmin who has no desires, who is free from doubt by knowledge (of the truth), who has reached the depth of the eternal. (411)

akathaṁkathī: free from doubt. They do not ask 'how' (*kathaṁ*).

30 *yo 'dha puññaṁ ca pāpaṁ ca ubho saṅgam upaccagā*
asokaṁ virajaṁ suddhaṁ tam ahaṁ brūmi brāhmaṇam 412

(30) Him I call a Brāhmin who here has passed beyond the attachments of good and evil, who is free from grief, free from passion, free from impurity. (412)

31 *candaṁ va vimalaṁ suddhaṁ vippasannam anāvilam*
nandībhavaparikkhīṇaṁ tam ahaṁ brūmi brāhmaṇam 413

(31) Him I call a Brāhmin who like the moon is stainless, pure, serene, undisturbed, in whom joyance is extinguished. (413)

32 *yo imaṁ paḷipathaṁ duggaṁ saṁsāraṁ moham accagā*
tiṇṇo pāragato jhāyī anejo akathaṁkathī
anupādāya nibbuto tam ahaṁ brūmi brāhmaṇam 414

(32) Him I call a Brāhmin who has gone beyond this miry road of rebirth and delusion, difficult (to cross), who has crossed over, who has reached the other shore, who is meditative, unagitated, not doubting, not grasping, and calm. (414)

33 *yo 'dha kāme pahatvāna anāgāro paribbaje*
kāmabhavaparikkhīṇaṁ tam ahaṁ brūmi brāhmaṇam 415

(33) Him I call a Brāhmin who, in this world, giving up all sensual pleasures, wanders about without a home, in whom all desire for existence is extinguished. (415)

34 *yo 'dha taṇhaṁ pahatvāna anāgāro paribbaje*
taṇhābhavaparikkhīṇaṁ tam ahaṁ brūmi brāhmaṇam 416

(34) Him I call a Brāhmin who, in this world, giving up all craving, wanders about without a home, in whom all craving for existence is extinguished. (416)

35 *hitvā mānusakaṁ yogaṁ dibbaṁ yogam upaccagā*
sabbayogavisaṁyuttaṁ tam ahaṁ brūmi brāhmaṇam 417

(35) Him I call a Brāhmin who, casting off attachment to human things, rises above attachment to heavenly things, is separated from all attachments. (417)

36 *hitvā ratiṁ ca aratiṁ ca sītibhūtaṁ nirūpadhim*
sabbalokābhibhuṁ vīraṁ tam ahaṁ brūmi brāhmaṇam 418

(36) Him I call a Brāhmin who gives up what is pleasurable and what is unpleasurable, who is cooled and is free from any seeds (of renewed existence), the hero who has conquered all the worlds. (418)

37 *cutiṁ yo vedi sattānam upapattiṁ ca sabbaso*
asattaṁ sugataṁ buddhaṁ tam ahaṁ brūmi brāhmaṇam 419

(37) Him I call a Brāhmin who knows everywhere the perishing of living things and their uprising, who is free from attachment, living aright, and who is awakened. (419)

38 *yassa gatiṁ na jānanti devāgandhabbamānusā*
khīṇāsavam arahantaṁ tam ahaṁ brūmi brāhmaṇam 420

(38) Him I call a Brāhmin whose path the gods do not know, nor spirits nor men, whose taints are extinct and who has attained sainthood. (420)

39 *yassa pure ca pacchā ca majjhe ca n'atthi kiṁcanam*
akiṁcanam anādānaṁ tam ahaṁ brūmi brāhmaṇam 421

(39) Him I call a Brāhmin for whom there is nothing before, behind, or between, who has nothing and is without attachment. (421)

He does not possess anything nor does he yearn for anything.

40 *usabhaṁ pavaraṁ vīraṁ mahesiṁ vijitāvinam*
anejaṁ nahātakaṁ buddhaṁ tam ahaṁ brūmi brāhmaṇam 422

(40) Him I call a Brāhmin who is fearless (like a bull), noble, heroic, the all-wise, who has overcome (death), the sinless who has accomplished his study, the awakened. (422)

nahātakam. Skt. *snātakam.*

41 *pubbe-nivāsaṁ yo vedī saggāpāyaṁ ca passati*
atho jātikkhayaṁ patto abhiññāvosito muni
sabbavositavosānaṁ tam ahaṁ brūmi brāhmaṇam 423

(41) Him I call a Brāhmin who knows his former abodes (lives), who perceives heaven and hell, has reached the end of births, is a sage whose knowledge is perfect and has accomplished all that has to be accomplished. (423)

jātikkhayam: the end of births.

Karma is the governing principle of the objective world. The human being is not merely object but is also subject. When he realizes inwardness, subjectivity, freedom from the law of karma, 'the heart of Being (which) is celestial rest', he attains nirvāṇa, conquest over time, the end of births. The end of the way is to become what we are, to become Buddha or Brahman. Cf. *Bṛhad-āraṇyaka Upanishad: ayaṁ dharmaḥ . . . ayam ātmā idam amṛtam idaṁ brahma idaṁ sarvam*'. II. 5. 11.

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